A History

of the

First Presbyterian Church

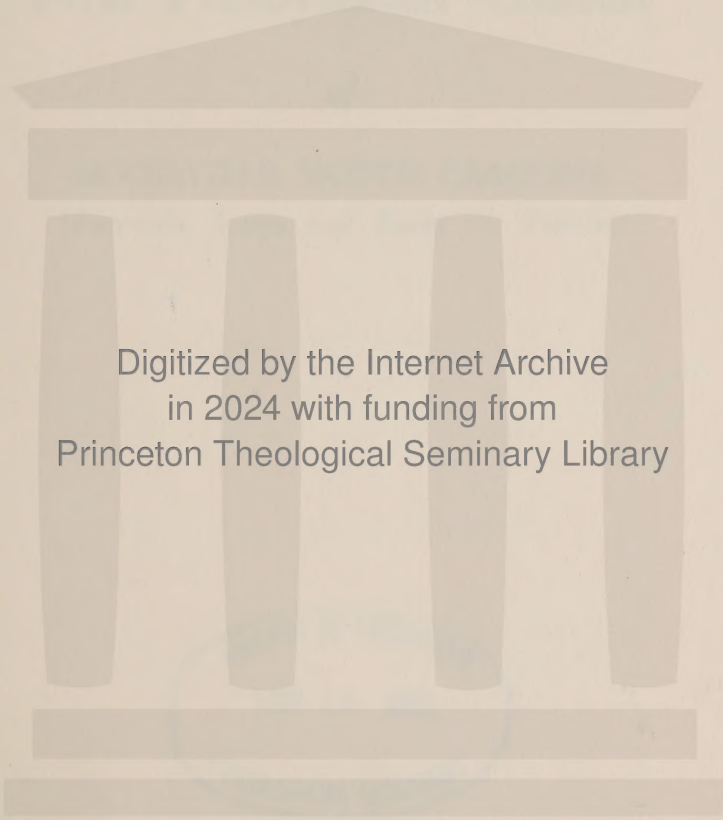
of

MOCKSVILLE, NORTH CAROLINA

JAMES W. WALL

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A History

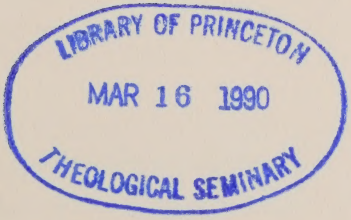
of the

First Presbyterian Church

of

MOCKSVILLE, NORTH CAROLINA

(Formerly Joppa and Forks of Yadkin)



By

JAMES W. WALL

1963

Dedicated

to

The Congregation

of the

First Presbyterian Church

of

Mocksville, North Carolina

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PREFACE

This volume is a complete and comprehensive history of the First Presbyterian Church of Mocksville, North Carolina, 1767-1963. Work on this history was begun in 1955, partly because of the "gentle prodding" of the late Paul B. Blackwelder, an elder in the church. Although the church is 196 years old, no exhaustive account of its witness had been told. Brief sketches of a few typed pages had been compiled by Miss Mary J. Heitman, the Rev. W. I. Howell, and the Rev. W. C. Cooper and had appeared in local newspapers.

The interest and endeavors of many persons have contributed to this work. Especial credit must be given to the Rev. W. C. Cooper, the Rev. William F. Long, Hugh S. Larew, and Miss Flossie Martin. Mr. Cooper graciously sent the author the large collection of materials he had gathered while serving as pastor of the church from 1936-1943. Much of this had been the result of personal interviews and contacts with persons who recalled the late 1800's and early 1900's. Mr. Long, a former lawyer, served as pastor of the church from 1958 to 1962 and did considerable research in court records and deeds in both Rowan and Davie counties. He also interviewed several people in North Carolina and Virginia in collecting data about the church. Hugh S. Larew, an elder in the church, helped extensively with the research and the collecting of the pictures. He arranged for the sketches to be made and prepared the statistical tables in the Appendix. He also interviewed several people and acquired data from them. Miss Flossie Martin, an authority on Davie County history, graciously made available her extensive collection of materials which were used to enrich the work, especially parts where the history of the church coincides with the history of the town of Mocksville and Davie County. She answered many questions of the author and furnished advice and information concerning the 1767-1868 period.

The author also wishes to thank many others who contributed to this effort. Dr. T. H. Spence and the staff of the Historical Foundation at Montreat assisted with the research conducted there. Mrs. Paul B. Blackwelder, Davie County Librarian, graciously made available all materials in this library including the Mary J. Heitman Papers and procured a number of books on inter-library loan. She also furnished helpful information and suggestions. Miss Edith Clark and the staff of Rowan County Library were most helpful in making available the extensive materials there. Rev. F. M. Allen, pastor of the church, 1901-1907, gave much information about the 1840-1905 church as well as the program of the church during his pastorate. Miss Martha Call and Mrs. J. H. Thompson made available an exceptionally helpful document—a letter written in 1899 telling many facts of the early years of the church. Miss Josie Graham, granddaughter of B. S. Krider, pastor, 1857-1859, offered a collection of his papers and sermons for the use of the author. Mr. E. L. Hedrick brought to the author the S. L. Howell Family Bible and genealogical data. Unity Presbyterian Church made available its first Session Book for examination. Several former Mocks-

ville residents, Mrs. Alice Lee McDougle, Mrs. Sarah Miller Perry, and Mrs. Virginia Byerly Stockard, and a large number of local people including Mrs. J. J. Larew, Mrs. E. P. Bradley, Mrs. E. C. Morris, Mrs. Paul B. Blackwelder, Mrs. T. J. Caudell, Miss Sarah Gaither, Miss Daisy Holthouser, Mr. and Mrs. T. B. Woodruff, Mr. R. M. Holthouser, Mr. R. B. Sanford, and Mr. Knox Johnstone answered many questions asked by the author and furnished much data which is part of this work.

A word of appreciation should be given to Mills Studio of Yadkinville and Mocksville for preparing almost all of the pictures and to Mr. Ernest W. Hutton, of Waynesboro, Virginia, for preparing the sketches.

Miss Claire E. Wall, Mr. Knox Johnstone, and the Rev. and Mrs. James E. Ratchford read the manuscript and offered many helpful suggestions.

A sincere "thank you" is in order to Nancy, Jimmy, and Carol, who impatiently endured too many scores of hours of enforced quiet and who thought "the history" would **never** be finished.

Finally, sincere appreciation to my wife, Esther Grier Wall, who spent hundreds of hours assisting with the research and preparation of the entire manuscript, who did all the typing, and without whose help this history would never have been written.

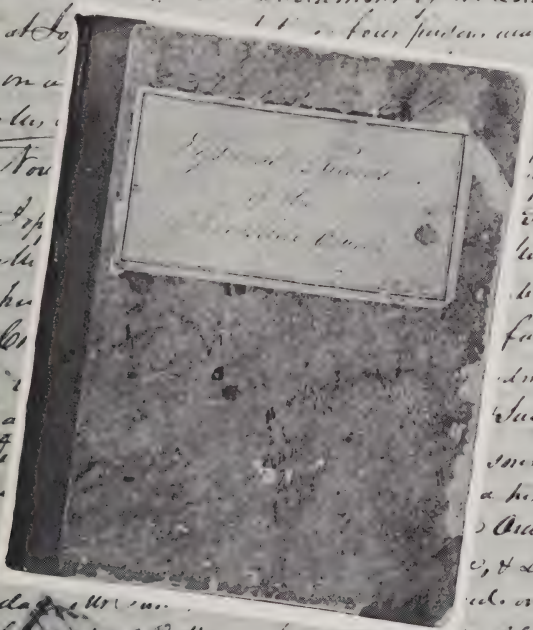
James W. Wall

Mocksville, North Carolina
October 7, 1963

Joppa November 11th 1832.

The Sacrament of the Lord Supper was administred at which time the following persons were admitted Mrs Polly Griffith, James R Lewis and wife Miss Nancy Lewis, Brantley Hitchcock, Hannah Hunter, Elizabeth Hunter, Mrs John Swain, and Boyd Grimes Jun.r the following Black persons Sarah, Phebe & Nancy. Nine of whom were at the same time Baptized. On Sabbath evening the ordinance of Baptism was administred to Rob.t W. & Hall, Child and on Monday the Three Children of William F. Kelly some time previous the same ordinance was administred to the Infants of Josiah Ingles and James Lewis. Thomas McNeely Clk

1833 March 24th The Sacrament of the Lord Supper was administred at Jo[illegible] four persons were received into the Church [illegible]ist, viz Mrs Thomas Boone, [illegible]



[illegible] Supper was administred at [illegible] Samuel Frost, John Fountaine, [illegible]s Grams, and Two Black [illegible]on were received into the [illegible] faith in Christ at the same [illegible] administred to Mrs Frost Fountaine [illegible] Sarah. Tho.s McNeely Clk

[illegible] James Foster, and his [illegible] his Daughter, was publickly [illegible] Ordinance of Baptism was [illegible] & Daughter on the same [illegible] received certificate from the [illegible] Bethesda, Caswell County N.C.

and Mrs Thomas Boone dismist by certificate

Thomas McNeely Clk



FIRST PRESBYTERIAN CHURCH, MOCKSVILLE, NORTH CAROLINA

CHAPTER I

The Early Years, 1767-1826

In the Minutes of the Synod of Philadelphia and New York, May 28, 1767, is recorded, "Motions for supplies were also made in behalf of . . . Goshen in the forks of the Catawba, the south fork of Catawba, the forks of Yadkin, and Salisbury, in North Carolina . . ."[1] A careful study leads to but one conclusion — the church or meetinghouse referred to in these Presbyterian records in 1767 as "the forks of Yadkin" was later known as Joppa Presbyterian Church, located at the present Joppa Cemetery site, one-half mile west of Mocksville, North Carolina, on Highway 601, and is now the First Presbyterian Church of Mocksville.[2]

The territory now comprising Davie County, North Carolina, lies in the forks of the Yadkin River and was referred to both in common parlance and in official deeds and documents as "the Forks" and "Forks of the Yadkin." This area was rapidly settled after about 1750 primarily by English, German, and Scotch-Irish from Pennsylvania, Delaware, Virginia, Maryland, and eastern North Carolina.[3] Presbyterians,

1. Records of the Presbyterian Church in the United States of America, p. 374.
2. "I served for 19 years as Register of Deeds of Rowan County from 1930 to 1949. During and since 1930 I have made a careful study of all land records from 1753 and particularly church records. I have searched for 30 years, or over that period, for all possible data on Joppa Presbyterian Church. I find references in old deeds where residents of the Joppa area mention 'meetinghouses' on their lands. I am sure that I will eventually prove that one of these was Joppa and that a church or meetinghouse was standing when Squire Boone, the father of Daniel Boone, was buried there in Joppa Cemetery in 1765. It is my strong opinion that Dr. Eli Carruthers referred to Joppa Church when he mentioned 'Fork of Yadkin' Presbyterian Church in his volume **Life of Caldwell** as no other Presbyterian Church was in the Forks of the Yadkin at that time."

 (signed) Wm. D. Kizziah, Salisbury, North Carolina
 May 9, 1960

 "After four years of study in the preparation of a book, **Colonial Churches in North Carolina,** I have come to the conclusion that the First Presbyterian Church in Mocksville, formerly Joppa Church, was the church known as the Forks of Yadkin Presbyterian Church. I base this on the records of Minutes of Synod of Philadelphia and New York which contain a petition for supplies in 1767 for church in the forks of the Yadkin and Salisbury. There was no Presbyterian Church in Salisbury until 1821."

 (signed) J. K. Rouse, Kannapolis, North Carolina
 May 9, 1960
 Author of **Colonial Churches in North Carolina**
3. Hugh Talmage Lefler and Albert Ray Newsome, **North Carolina, the History of a Southern State,** pp. 70-71. For a detailed account see also James S. Brawley, **The Rowan Story.**

Baptists, Methodists, Lutherans, and people of other faiths rapidly spread over the present Davie County and established churches. The Baptists organized Dutchman Creek, now Eatons Baptist Church, in 1772. Bethlehem, now Methodist, was Timber Ridge Meetinghouse in 1773 and was probably Baptist at that time. The Dutch Meetinghouse (Heidelberg Evangelical Lutheran Church) was organized in the 1760's. The first entry in the church records tells of the baptism of Christiana Buhe, born October 2, 1766. Fork Meetinghouse, now Fork Baptist Church, was organized about 1773 although services are believed to have been conducted at the present site as early as 1768.

While there is no recorded evidence of religious services at the Joppa site before 1767, it is very probable that such services were held there prior to that date. It would be logical to assume that a congregation requesting the services of a minister in 1767 might have been functioning for some time before making such a request. Presbyterians were active in Piedmont North Carolina. As early as 1742 the Synod of Philadelphia sent William Robinson and in 1744 John Thompson into North Carolina to minister to the struggling congregations. Thompson located near Fourth Creek Church, Statesville, in 1751 and died there in 1753. In 1755 Hugh McAden was sent. He preached to numerous churches and meetinghouses and to congregations on the west side of the Yadkin.[4] After preaching at the meetinghouse at Yadkin Ford (Jersey Church, Linwood, Davidson County), he crossed the Yadkin east of Salisbury and turned south into Cabarrus and Mecklenburg Counties. In May, 1764, the Synod of New York and Philadelphia appointed Elihu Spenser and Alexander McWhorter "to go to the southward, and particularly North Carolina" to "form societies, help them in adjusting their bounds, ordain elders, administer sealing ordinances, instruct the people in discipline, and finally direct them in their conduct, particularly in what manner they shall proceed to obtain the stated ministry."[5] At the 1765 meeting of the Synod these men reported that they had fulfilled their mission. Undoubtedly new churches were begun as a result of this mission.[6]

4. William H. Foote, **Sketches of North Carolina**, pp. 165-171.
5. **Records of the Presbyterian Church**, p. 339.
6. **Ibid.**, p. 359.

The earliest known evidence of the possible existence of a church or meetinghouse at the Joppa site prior to 1767 is the burial there of Squire Boone in 1765.[7] This Squire Boone, a Quaker and father of the well-known frontiersman, Daniel Boone, had moved to a site on the Yadkin River in the early 1750's. He was a justice of the first Rowan County Court in 1753. He had bought land including a tract of 640 acres on Bear Creek near Mocksville, Davie County (the present Davie County was part of Rowan County until 1836). Squire Boone's sons, Jonathan, Squire, Jr., George, and Daniel, and his nephew, John Boone, acquired extensive lands in what is now Davie County. Squire Boone gave the 640 acres on Bear Creek to Daniel on October 12, 1759. While this tract of land was near Joppa, no deeds have been found to date which would indicate that Joppa (the present Joppa Cemetery) was ever Boone land. It is logical then to assume that Squire Boone's burial site in 1765 was not a family burying ground location but was a church or probably a meetinghouse serving the entire surrounding area.

Tradition has said that there was an early settlement of several houses around and near Joppa. This settlement was said to have been called "Burying Ground Ridge." The writer does not have any extant support for this claim. Nor can the writer offer any plausible conjecture as to why Joppa—either cemetery or meetinghouse—sprang up where it did.

The earliest known deeds indicate that the land on which Joppa was first located (the present Joppa Cemetery site) was part of a later grant of 800 acres by the State of North Carolina to Alexander Dobbins in 1796 and was known as the Burying Ground. The Deed Books in Rowan County record the sale of this 800-acre tract in three transactions—1797, 1799, and 1800. Each of the three deeds for 265 acres exempts one and one-half acres for the "Burying Ground and Meeting House."[8] This cemetery site must have been a common corner for each of these tracts. Basil Gaither and Samuel Austin, two prominent landholders, each bought one of these tracts. This prob-

7. The volume of the American Guide Series, **North Carolina—a Guide to the Old North State,** published as a Federal Writers Project in 1939, gives the date 1760 for the founding of Joppa. (See p. 500.) However, no source or authenticity for this date is shown. The writer has found no evidence to support this claim.
8. Rowan County Deed Book 15, p. 308; Book 17, pp. 636-637.

ably accounts for the traditions which have said that each of these men gave the land for Joppa.[9]

Until more recent decades a great majority of the graves in old cemeteries were either unmarked or were temporarily marked by a large rock or even a wooden stake. Thus in a few years these graves were unknown. The soft stone markers and even those of marble broke or fell, the inscriptions and data wore away with the passing of time, and the marker became unreadable. The cemetery at Joppa evidences all of this march toward anonymity. Even a brief examination of this cemetery attests that there are perhaps scores of unmarked and unknown graves at Joppa. Only a few graves dating back to the 1700's or even the early 1800's can now be identified. In addition to Squire Boone's grave, 1765, other early ones include Willcockson, 1769; Rebeka Johnson, 1771; Lydia Morgan, (sister of Sarah Boone), 1772; Sarah Boone (wife of Squire Boone), 1777; and Martha Maxwell, 1789.[10]

9. Alexander Dobbins owned numerous tracts of land in Rowan County, where his name appears on the first tax list in 1759. Extensive research by several interested and highly qualified persons has not determined the owner prior to this 1796 date. Tradition has said that Joppa was located on land belonging to Gassoway Gaither. However, the writer is certain that Joppa ante-dates these claims. Basil Gaither, father of Gassoway, did not come to North Carolina from Maryland until 1781 and acquired his 500-acre grant on Elisha Creek in 1784, nineteen years after Squire Boone was buried at Joppa and seventeen years after "Forks of Yadkin" petitioned for a minister. This 1784 deed states that this Basil Gaither tract was bounded by Alexander Dobbins, Ebenezer Frost, and Hugh Montgomery. The Basil Gaither homesite was the present John Campbell home on the Campbell Road, west of Mocksville. This Basil Gaither tract must have bounded the 800-acre tract of Alexander Dobbins, for the rectangular 265-acre tract Basil Gaither bought in 1799 for $530 bounded his own original line for 170 chains on the west. The Gaither families owned hundreds of acres of land near Joppa, and Gassoway Gaither later lived on a big plantation on the present Highway 601 about one mile west of Mocksville. The writer believes his land also cornered at Joppa and may have been one of the above-mentioned three tracts.

 Mrs. Mamie G. McCubbins, who did extensive research on early Rowan County, in a letter to the Rev. W. C. Cooper, pastor of the Mocksville Presbyterian Church, August 25, 1939, states that she has been unable to decide about the exact identity of the Alexander Dobbins' grant. Perhaps further research will yet identify the ownership of this tract at the time of Joppa's location there. Identification is frequently difficult because land transactions are usually located with reference to the nearest stream or waters of a given stream even though the land may be as far as two to three miles away.

10. A list of the known graves at Joppa appears in the Appendix. This list has been composed from several sources and listings dating back some five decades. Each year stones become illegible, some due to deliberate defacement, chipping for souvenirs, and removals, as well as natural causes. The writer believes this listing the most complete one possible. However, the fact that it was the only church cemetery available to people in the

In 1755 the Synod of New York created Hanover Presbytery, which included all southern territory. In 1770 Orange Presbytery was formed from Hanover Presbytery. This new presbytery included both North Carolina and South Carolina and when formed was composed of eight ministers in North Carolina and four in South Carolina. It is apparent that there was an acute shortage of Presbyterian ministers considering that North Carolina alone was estimated to have had forty to fifty Presbyterian churches and some two thousand communicants at this time—1770.[11]

Unfortunately the records of Orange Presbytery, 1770-1795, (also 1812-1826) were destroyed in 1827 in a fire which burned the house of the Clerk of the Presbytery. Nothing is known of these decades of Forks of Yadkin or Joppa in so far as actual minutes or church records are concerned. Dr. Eli Caruthers in his volume, *A Sketch of the Life and Character of the Rev. David Caldwell, D.D.*, states that in 1778 "Forks of Yadkin" was one of some seventy churches in a list of applications from churches and settlements for supplies at each of the stated meetings of Orange Presbytery.[12]

On May 21, 1789, three weeks after the inauguration of George Washington as the first President, the Synod of Philadelphia and New York met to form the General Assembly of the Presbyterian Church in the United States of America. At this time there were 177 ministers, 419 churches, and approximately 15,000 communicants.[13] The Synod of the Carolinas at this time was comprised of three presbyteries: Orange, South Carolina, and Abingdon. In the minutes of the first General Assembly in 1789, the name Joppa is used for the first

Mocksville area for more than a half-century would certainly indicate that there must be a great many unknown, unmarked, and unrecognizable grave sites at Joppa. Tradition says that the northwest corner area (toward the present highway) was used for the burial place for the Negro members. The almost complete absence of markers in this area would seem to substantiate this tradition.

The First Presbyterian Church of Mocksville has deeded the cemetery to Joppa Cemetery Incorporated. Matters pertaining to it are now handled by a Board of Directors.

11. D. I. Craig, **A History of the Development of the Presbyterian Church in North Carolina**, p. 11.
12. E. W. Caruthers, **A Sketch of the Life and Character of the Rev. David Caldwell, D. D.**, p. 199.
13. **Union Seminary Review**, April 1938, p. 193.

time in official records as the new name of the church in the "Forks of the Yadkin." It is listed as vacant.[14]

Apparently however, Joppa, the Biblical name meaning beautiful, had been widely used locally for some years. In 1791 the Rowan County Court "ordered that the following lay off a road from Salisbury to Shallow Ford via Joppa Meeting House."[15] It would seem from this statement that Joppa Church must have already been a well-known landmark at this time.

The first church building at Joppa was undoubtedly a very small, one-room log structure. The exact location is unknown, but it reportedly stood in the southeast corner of the present cemetery inside the surrounding rock wall. Tradition tells us that there was later a frame building which stood on this same site. An interesting piece of evidence supports this tradition. The will of Henry Rich, dated April 6, 1793, reads "and I give 5 pounds for the finishing of Joppa Meeting House."[16] Tradition further tells that this second church building had a door at each end and steps which led up to a high pulpit on the south side. In 1899 the Rev. S. Milton Frost answered a letter of Mr. T. B. Bailey, elder of the First Presbyterian Church of Mocksville, in which Mr. Bailey had asked for information about Joppa. Mr. Frost, as a boy, had attended Joppa when it was at the original Joppa Cemetery site. He states, "The seats had very high backs."[17] This was probably the church house still in use when Joppa moved to Mocksville, probably in 1834.

The first known pastor was the Rev. J. D. Kilpatrick, who came to serve Joppa, Unity, four miles south of Woodleaf, Rowan County, and Third Creek, near Cleveland, Rowan County, in 1792. He served Joppa until 1796. In 1795 Concord Presbytery was formed from Orange Presbytery. It included all territory west of the Yadkin River. Thus Kil-

14. Minutes of General Assembly, Vol. I, p. 20. Orange Presbytery is shown with ten ministers serving sixteen churches with thirty-five churches vacant.

15. Rowan County Court Records, 1791.

16. Rowan County Records, Will Book D, p. 108.

17. A letter from the Rev. S. Milton Frost (a Methodist minister) to T. B. Bailey, September 27, 1899, now in possession of Miss Martha Call and Mrs. J. H. Thompson. The high pulpit reached by steep, narrow stairs was the usual design of this period.

patrick became one of its twelve ministers. He was from Cabarrus County, North Carolina, but had lived in the Waxhaw settlement of South Carolina. It is said that he and Andrew Jackson attended school together at Humphries Academy and that they courted the same girl, Margaret Dickey—she married Kilpatrick.[18]

Perhaps serving three churches so widely separated was too much even for a young man, for at a meeting of Concord Presbytery at Centre Church, Iredell County, North Carolina, March 20, 1796, "by mutual agreement between him and the people of Joppa . . . he was dismissed from the same."[19]

Joppa did not have another regular minister for twenty-nine years. Kilpatrick continued to serve Third Creek and other Rowan County churches; and a number of these years during this long period of almost three decades, he returned to Joppa once or twice a year, as instructed by Concord Presbytery, to preach to and catechize the congregation.[20] Presbytery also instructed the Rev. Daniel Gould to visit Joppa on two occasions and the Rev. J. O. Freeman, once.[21]

The acute shortage of licensed ministers around 1800 led to the licensing of catechists, some of whom probably became ministers. The practice was to catechize all congregations at least once each year.[22] "Presbyterians considered it a mark of vulgarity not to be able to read or to repeat the Shorter Catechism in a time when half the people of the State [North Carolina] were illiterate . . ."; and partly because of their emphasis on education and their highly trained, learned ministers, and a prosperous membership, the Presbyterian Church exerted influence out of proportion to its numbers.[23]

18. J. K. Ramsey and John K. Fleming, **History of Third Creek Church**, pp. 35-36.
19. Minutes of Concord Presbytery, Vol. I, p. 10.
20. Kilpatrick also taught school in Rowan County. **The Mercury**, published in Salisbury, July 9, 1801, noted the opening of a "Grammar School at Third Creek Church" conducted by the Rev. J. D. Kilpatrick where "all [would] expect to meet with strict discipline." A notice in the Raleigh (North Carolina) **Star**, March 9, 1809, tells of Kilpatrick's school, "15 miles from Salisbury . . . tuition $12.00 . . . boarding $40.00 per year . . . utmost care will be taken to preserve the morals of young men who may be sent to this place for instruction."
21. Minutes of Concord Presbytery, 1795-1824.
22. Mary McWhorter Tenney, **Communion Tokens, Their Origin, History and Use**, pp. 137-138.
23. Guion Griffis Johnson, **Ante-Bellum North Carolina**, p. 353. See also Lefler and Newsome, **North Carolina, the History of a Southern State**, pp. 127, 393.

Kilpatrick was a "zealous friend of revivals" and was a leader in the Great Revival, which spread over North Carolina in the very early 1800's. This movement so aroused emotions as to, in many recorded instances, bring about peculiar physical reactions known as the "exercises." Jerking, laughing, trembling, falling prostrate, dancing, shouting, and lapsing into a coma were frequent expressions of the emotionalism associated with these meetings.[24]

This period also witnessed the rapid spread of camp meetings. The first of these was at Hawfields in Alamance County, North Carolina, in October, 1801. Several were conducted in Concord Presbytery in January, February, and March, 1802. Thousands of people attended. At the Cross Roads in Iredell County in March, 1802, it was estimated that 8,000 to 10,000 people attended the Sunday service. Services usually began Friday afternoon and continued until Tuesday at noon. People are known to have traveled fifty to eighty miles to attend. Presbyterians led in this movement. At this Cross Roads camp meeting there were fourteen Presbyterian, three Methodist, two Baptist, one Episcopal, one Dutch Calvinist, and two German Lutheran ministers. In Mecklenburg County in 1802, a camp meeting was led by twelve Presbyterian ministers, one Baptist minister, and one Methodist minister. Rev. J. D. Kilpatrick, Joppa's former pastor, on one occasion with a portion of his Third Creek congregation attended a camp meeting at Bells Meetinghouse in Randolph County, North Carolina.[25]

Joppa's role in the Great Revival and the camp meetings of this period is unknown since no records are available. However, the Rev. J. D. Kilpatrick, Joppa's pastor some five years prior to this movement, was a strong participant in it. Joppa's nearness to the Iredell County camp meetings and the fact that the church was without a minister (excepting an occasional visit by Kilpatrick) would certainly suggest participation by the congregation at Joppa.[26]

24. E. H. Gillett, A History of the Presbyterian Church in the United States of America, Vol. II, p. 59. See also Johnson, Ante-Bellum North Carolina, pp. 377-382, 396-402.

25. Tenney, op. cit., pp. 101-104; Johnson, op. cit., pp. 390-396.

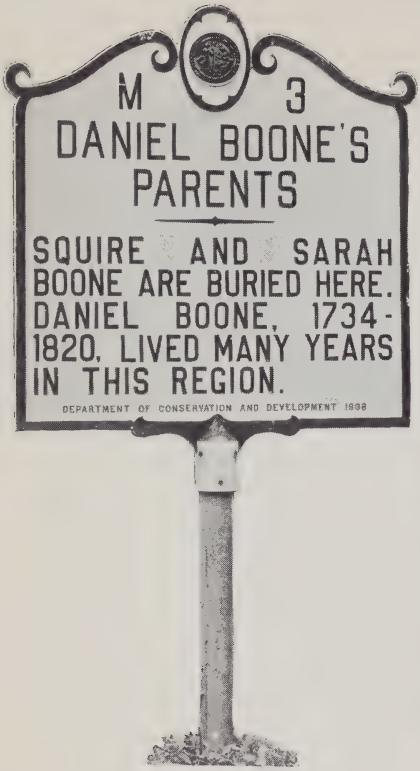
26. Kilpatrick died September 20, 1829. It is said that at the time of his death he was on a "missionary tour". The "funeral cortege" did not arrive at Third Creek Church on the day set for the funeral. No minister was available the following day, and funeral services were conducted by the elders of



Artist's concept of Forks of Yadkin Church at Joppa from about 1767 to about 1792.



View of oldest section of Joppa Cemetery. Church was probably located in foreground area.









Other views of Joppa Cemetery today. Upper left: Highway marker. Upper right: Squire and Sarah Boone's gravestones. Center: Willcockson gravestones. Lower: view of second oldest section.

The Great Revival and the camp meetings resulted in the growth of the Presbyterian Church in North Carolina.[27] In 1812 Fayetteville Presbytery was formed, and in 1813 the General Assembly approved the organization of the separate Synod of North Carolina. This Synod, comprising most of North Carolina, with thirty-one ministers, eighty-five churches, and approximately four thousand communicants, held its first meeting at Alamance Presbyterian Church, near Greensboro, North Carolina, on October 7, 1813.[28]

The second known minister at Joppa was the Rev. William F. Watt (also spelled Watts). It is not definitely known when he began preaching at Joppa. He was from Iredell County and was very active in Sunday School work in Davie County possibly as early as 1821. (See Chapter VII, Sunday School.) The Rev. William A. Hall wrote a brief historical sketch in the Unity Presbyterian Church Sessional Record in 1838 in which he states that after the Rev. J. D. Kilpatrick resigned from Unity in 1822 that "the Rev. Wm. F. Watts, a licentiate of Concord Presbytery . . . preach[ed] between one and two years with great acceptance."[29] The Sunday School reference explained in Chapter VII refers to the organization of a Sunday School at Jerusalem Baptist Church, Davie County, in 1821 and states that "The Rev. Franklin Watts 'then preaching at Old Joppa' helped with this school."[30] While this reference does not specifically state that Mr. Watts helped with this Sunday School in 1821, it strongly implies that such was the case. Based on this information, it seems entirely possible that he might have also preached at Joppa in the early 1820's.

On June 7, 1825, Concord Presbytery received "a petition from the churches of Unity and Joppa . . . requesting the ordination of Mr. William F. Watt as an Evangelist." Presby-

his churches. Tradition has said that his son, the Rev. Joseph J. Kilpatrick, conducted a funeral service.

He is buried "in a spot previously selected by himself" at Third Creek Presbyterian Church, Rowan County, where he served as pastor for thirty-five years. See "Miscellaneous Papers of Concord Presbytery", Presbyterian Historical Foundation, Montreat, North Carolina. See also **History of Third Creek Church.**

27. Gillett, **op. cit.,** p. 90.
28. Craig, **op. cit.,** p. 20; Johnson, **op. cit.,** p. 351.
29. Minutes of the Session, Unity Presbyterian Church, Vol. I.
30. Letter, Newberry F. Hall to Professor J. T. Alderman, August 28, 1887, published in the **Davie Times,** October 21, 1887. See Mary J. Heitman papers, Davie County Public Library.

tery agreed to ordain him "on account of the desperate situation of these churches and the prospect of Mr. Watt's usefulness to them."[31]

The Hall sketch in the Unity Sessional Record states: "His trial sermon, preparatory to ordination, was the last he ever preached. He was laboring, as was afterwards discovered, under consumption, which terminated his life in a few months."[32]

The Minutes of Concord Presbytery record that he was licensed July 15, 1825, and died May 11, 1826.

31. Minutes of Concord Presbytery, Vol. II, p. 9.
32. Minutes of the Session, Unity Presbyterian Church, Vol. I.

CHAPTER II

A Quarter-Century of Growth and Progress 1827-1851

The year 1827 marked the beginning of a new and brilliant era for Joppa. October 5, 1827, Concord Presbytery, meeting at Salisbury, received "a call for the ministerial labors of W. A. Hall . . . from the united congregations of Unity and Joppa. This call being presented to Mr. Hall he accepted it . . ."[1] Thus began a twenty-four-year pastorate—the longest in the history of Joppa to date.[2]

William A. Hall was born in Iredell County, North Carolina, July 20, 1799, one of ten children all of whom lived to maturity. His forebears were well-known and influential. He grew up in the Bethany Presbyterian Church, where his uncle, the Rev. James Hall, Revolutionary War hero and influential preacher and teacher, was pastor for thirty-eight years. He entered the University of North Carolina in 1821 as a Junior and graduated in 1822. He founded Ebenezer Academy near Bethany and began a teaching career. He did not make a profession of faith until after finishing the University of North Carolina. He decided to enter the ministry in 1824 and resigned his professorship to move to York, South Carolina, to engage in his ministerial preparations under the Rev. James Adams. While at Bethany he taught his brother, James D. Hall, who also became a Presbyterian minister.[3]

1. Minutes of Concord Presbytery, Vol. II, p. 93.
2. A most interesting will probably had a very definite bearing on Joppa's securing Mr. Hall. The will of Joannah Smith, probated August, 1827, reads, "I will that the amount of $600.00 be appropriated at the discretion of my executor to the support of the Presbyterian Church to some well recommended Presbyterian minister whose labors may be engaged at Joppa Church . . ." (The above amount was to be paid $60.00 per year for ten years.) Thomas McNeely, Clerk of the Session of Joppa Church in 1832, was executor. Mrs. Smith is buried at Joppa. The grave marker records parts of the above item in the will.

 In 1826 her husband, James Smith, had willed, "Six dollars annually to the only use of the Church at Joppy . . ." plus the interest on $1000. He further willed that upon the death of his wife this church would receive one-half the income from the sale of his property, and upon the death of their adopted daughter, Rachel Jones, the church would receive the total income from his estate for five years . Thomas McNeely was one of the executors. Will Book H, Rowan County, p. 354.
3. Elisha F. Rockwell Papers. William A. Hall was the grandson of James and Prudence Roddy Hall, Irish Presbyterians, who came to North Carolina from Pennsylvania in 1752 and are the ancestors of more than sixty min-

On September 7, 1824, William A. Hall was taken under the care of Concord Presbytery "in a preparatory course of studies for the gospel ministry."[4] The exacting requirements for Presbyterian ministers are evident. At each of three meetings of Concord Presbytery, Mr. Hall was required to deliver a sermon on an assigned text. On three different occasions he was examined on the Confession of Faith and Ecclesiastical History. He prepared a lecture on the Twenty-third Psalm and an Exegisis on the theme: *Estne filius patri aequalis* (Is the Son equal to the Father?) and was given a general examination on theology.[5]

Concord Presbytery ordered a call meeting "at Joppa Church on Friday before the second Sabbath of November, 1827, to attend to the ordination of Mr. Hall." Hall delivered a lecture "on theology in general . . . government and discipline" at the home of Thomas McNeely at six o'clock on November 9, 1827, and was ordained at 11:00 A.M., November 10, 1827. The Rev. J. D. Kilpatrick, former pastor at Joppa, preached the ordination sermon. The Rev. James Stafford presided and charged the pastor, and the Rev. Daniel Gould gave the charge to the congregation.[6]

isters and thirty ministers' wives. See **The Hall Family History,** compiled by Mrs. T. L. Adams.

Hall conducted Ebenezer Academy in 1823. A notice in the **Western Carolinian,** Salisbury, December 9, 1823, tells of this school located "6 mi. from Statesville, so that the student will be measurably free from tempting to vice. It is convenient to church where there is preaching steadily."

4. Minutes of Concord Presbytery, Vol. I, p. 648.
5. Ibid., Vol. II, 1824-1827.
6. Ibid., Vol. II, pp. 93-97.

Thomas McNeely had come to Mocksville, probably in 1820, when he married Margaret Gaither. Their large, spacious home, at which the above-mentioned meeting was held, was built in 1824 and was later known as the (W. A.) Weant House. It stood in what is now the block of business property adjacent to the Mocksville Town Square on the west (the present 121 Depot Street Extension and now occupied by Rankin-Sanford Implement Company). He was loyal and active in the affairs of the church for approximately a quarter-century. He is the first known Clerk of the Session, serving from 1832 (possibly earlier) until 1849. He was probably the only church officer until the election of elders in 1834.

He was also very active in school matters and local government. He was chairman of the First Board of Commissioners for the town of Mocksville in 1839 and was postmaster from 1830 to 1847. He drew the Town Platt (from the original Thomas Ratledge survey) which is in the Court Records in the office of the Clerk of Court of Davie County. See item on the present Presbyterian Church site and business section of Mocksville appearing elsewhere in this volume. He was a merchant in business with Stephen L. Howell. He appears to have been a very progressive business man. In addition to his store he farmed and operated a blacksmith shop

During Mr. Hall's ministry Joppa made great progress. He must have been an energetic, willing laborer and evidently had a passion for winning converts, for at nearly every recorded meeting of the Session one or more persons were received into the church—most of these by baptism. Certain local conditions favored Hall and his work at Joppa. The congregation would no doubt have exhibited new zeal and energy after having been without a pastor so long. The town of Mocksville was growing rapidly. Business conditions were good and people relatively prosperous. Joppa was, for some six years after Hall came, the only church in the Mocksville area; and for the entire period of Hall's ministry, it faced competition from only one other church—the Methodist.[7]

A major local factor in the growth and progress of Joppa at this time certainly would have been the fact that Hall lived in Mocksville. On December 18, 1828, he married Livie (or Olivia) C. Hall, of Bethany community, Iredell County.[8] They lived in their own home, the present 451 Salisbury Street, Mocksville. (The house still stands but has been enlarged. It is the present home of Mrs. J. H. Thompson and Miss Martha Call.) Hall also owned considerable property on both sides of the present Salisbury Street south of his home as well as property east and south toward the present South Main Street.[9]

Mr. and Mrs. Hall were the parents of either four or five children, all of whom were born in Mocksville.[10] The Minutes

and a cotton factory. This steam-powered factory—500 spindles—was located in Mocksville near the present Southern Railway overpass on Highway 64. This factory was built in 1836 or 1837 and was one of 25 in North Carolina in 1840. (See Lefler and Newsome, **op. cit.**, p. 374.) After incurring severe financial reverses, he disposed of all his real and personal property and moved to Philadelphia in 1849. Later he and his family returned to Salisbury, and he was buried in the Old English Cemetery there in 1866.

7. The Mocksville Methodist Church was founded in 1833, and the Mocksville Baptist Church, in 1864. The Minutes of Eatons Baptist Church for September 22, 1849, read: "Pastor authorized . . . to open the church door in the town of Mocksville for the reception of members." Nothing further is known about this.
8. It is an interesting coincidence that the second Joppa pastor to marry while serving the church was W. M. Kilpatrick, who married a local girl, Miss Jennie Wilson, on December 18—38 years later in 1866.
9. In April, 1828, Hall bought 99¼ acres from Ebenezer Nelson. Later deeds refer to this property as the Billy Hall lot. This property was listed in the first tax list recorded for the Town Minutes of Mocksville in 1845, at $600 for the house and $30 for a vacant lot. (Several houses were listed at $1000 to $1500, and some "town lots" were listed as high as $1100.) Minutes of the Town of Mocksville, Vol. I, p. 6.
10. **The Hall Family History** says four.

of the Session of Joppa Church in the very first entry, November 11, 1832, record the baptism of "W. A. Hall's child." (A son, Spencer Hall, was born August 2, 1832.) An entry dated April 4, 1835, records the baptism of Almeda Gregg Hall, and another entry, April 5, 1838, the baptism of Julia C. Hall. No other baptisms are recorded. However, when Hall left Joppa in November, 1851, his wife and a daughter, Emma C. Hall, and a son, Spencer Nettleton Hall, were given letters of dismissal. No other children are mentioned on this date. Julia, age 6, died August 21, 1844, and is buried at Joppa. The gravestone at Joppa also names a Nettleton S. Hall, "infant son of Rev. W. A. and L. C. Hall," who died August 16, 1851.

The preserved Minutes of the Session for Joppa Church begin November 11, 1832. Tradition has said that there was an earlier record which was burned with the Orange Presbytery records in 1827. However, the writer believes this doubtful. Joppa had been in Concord Presbytery since 1795 and would have had no reason to send the Sessional Record to the Clerk of Orange Presbytery in 1827. Certainly it does not appear likely that a Sessional Record book would have been left in Orange Presbytery from 1795 to be moved from clerk to clerk and to burn thirty-two years later in 1827. Another reason for believing that the present known book is the first one is that it is identical to the Sessional Record book at Unity Church. (Hall was serving both churches). They are not official books but rather are plain cardboard backed books approximately one-half inch thick with unlined pages and eight by ten inches in size. Both may have been bought by Mr. Hall at the same place. Mr. Hall wrote a brief historical sketch in the Unity book in 1838. Unity's record begins with this date. Dr. T. H. Spence, Jr., Curator of the Historical Foundation at Montreat, advises that many Presbyterian Churches began keeping sessional record books in the 1830's. This was probably in response to resolutions similar to the one passed by Concord Presbytery, October 9, 1830, requesting "all our church Sessions to send up their records to our next Spring Session, and afterwards, *annually,* which shall be at the Stated Spring Sessions."[11]

11. Minutes of Concord Presbytery, Vol. II, p. 224.

Joppa's Sessional Record contains a complete church roll at the beginning of the first book. A careful study of this roll and a comparison with the names recorded as additions to the church roll as they appear in the minutes of the meetings of the Session would indicate an active membership on November 10, 1832, of twenty-nine, of whom three were Negroes. When we consider that Mr. Hall added forty-nine members from November 11, 1832, through 1835, and assume that the original roll includes the names of some added during the first five years of his ministry which began in 1827, it would seem that the membership at Joppa in 1827 must have been very, very small.

The Minutes of the Session of Joppa Church provide an invaluable framework without which research into the past history of the church would be impossible. However, this record actually tells very little. Except for additions and dismissals and appointments of delegates to Presbytery and Synod, information is scant. This is attested by the fact that the Sessional Record makes no mention whatever of the removal of the church from Joppa (the present Joppa Cemetery site) to Mocksville, probably in 1834.[12]

The first mention of this move having been made is an entry dated Saturday, November 1, 1834, when "a Protracted Meeting was commenced at the New Church Mocksville and was conducted by the assistance of Messrs. E. W. Caruthers and J. D. Hall . . . it was a pleasant meeting and was closed on Monday Night."[13] An earlier entry, July 12, 1834, refers to

12. The S. Milton Frost letter previously referred to states that the Sunday School moved from Joppa to Mocksville in "the Spring of 1832 (possibly 1833)."

No date is given for the presentation, but a pulpit Bible printed in 1834 was "Presented to the trustees for the use of the Presbyterian Church in the town of Mocksville, by Mrs. Eliza Pearson, in token of regard for the members thereof."

Tradition says that Nancy Williams Travillion offered Joppa $1500 to keep the church at the Joppa Cemetery site—that the church accepted the money and moved to Mocksville anyway—and that the action brought the church "bad luck." Nancy Travillion was the daughter of Samuel Austin, well-to-do planter and large land-holder. He owned land adjacent to Joppa. She died in 1834 and is buried at Joppa Cemetery.

13. Minutes of the Session, Vol. I, p. 7. Joppa certainly had two prominent Presbyterian ministers for these services. The Rev. J. D. Hall (James Davidson) was William A. Hall's brother. He graduated from the University of North Carolina and Union Theological Seminary and served churches in North Carolina for more than 50 years. The Rev. Eli Caruthers was a graduate of Princeton University. He was assistant pastor of the Rev. David Caldwell at Buffalo and Alamance Churches and then became

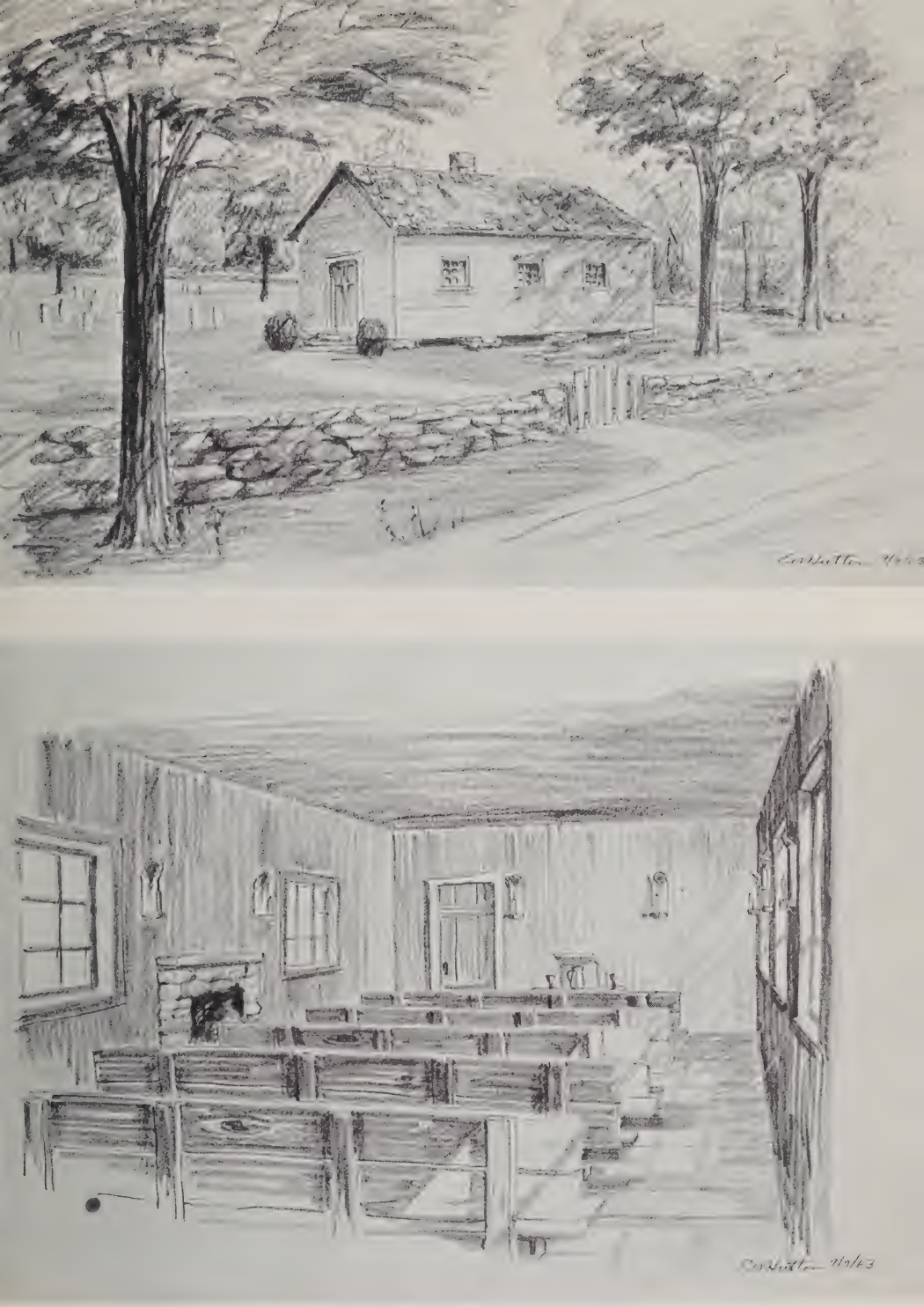
such a meeting with the same preachers and is the last entry with the word Joppa preceding the date. It is thus logical to assume that the church moved to Mocksville in the late summer or early fall of 1834.

No records have been found to establish definitely the location of the earliest Joppa Church in Mocksville. One tradition has said that it was the brick school building still standing in the yard of the Larew property at 518 Salisbury Street—known at different times as the Mocksville Academy and the Brick Academy. Another tradition has said that it was behind this school building, while still a third locates it a short distance south of this school. The Rev. William F. Long, former pastor of the First Presbyterian Church of Mocksville, and Hugh Larew, an elder in the church and member of the family who has owned the school site and adjacent property since 1863, have made an exhaustive study of this matter. They interviewed several elderly people who had had property connections or had lived in that vicinity. They examined scores of deeds. They re-surveyed the entire area to try to establish boundaries which might fit deeds and prove conclusive. This proved to be impossible. Their research did not reveal an absolutely conclusive answer. However, it is the consensus of these two men and the writer that this first Joppa church building in Mocksville was a short distance south of the above-mentioned school building.

Substantial support for this belief comes from three sources: a letter, a deed, and the Sessional Record. This letter is the one referred to in Chapter I written by the Rev. S. Milton Frost to Mr. T. B. Bailey in 1899. Mr. Frost, as a boy, had attended Joppa when it was at the original Joppa Cemetery site and also attended after the church moved to Mocksville. His father was an elder in the church. He states, " This house stood in the lower part of the town near the old academy" and "After several years this church building was taken down." He does not locate the exact church site.[14] Thomas McNeely, Clerk of the Session, 1832-1849 (possibly prior to 1832), owned the

their pastor in 1821 when Caldwell retired. He was also a historian and wrote extensively. His strong anti-slavery views resulted in his being forced to resign his pulpit when in a prayer for Confederate soldiers he referred to their being engaged in a "bad cause."

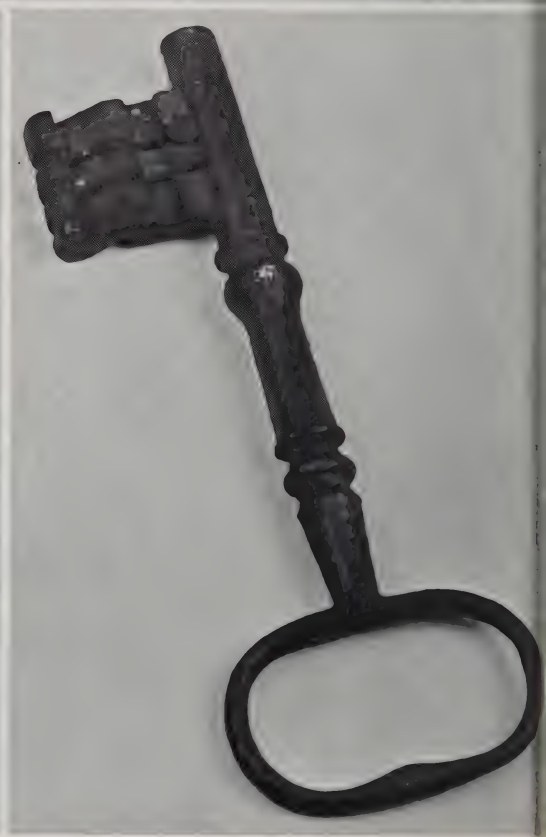
14. Letter from the Rev. S. Milton Frost to T. B. Bailey, 1899, op. cit. Note use of the words "house" and "church building."



Artist's concept of second church erected at Joppa about 1792 and used until about 1836.







Artist's concept of the first church erected on the present site, 1840-1905. Key to this building. Pulpit Bible, printed in 1824, and used in this church.

property south of the school on Salisbury Street. He sold all of this land on November 10, 1840, except one small lot which joined the school property on the south. He sold this property two months later in January, 1841. The church voted to locate on its present site April 6, 1840. It would be logical then to assume that the church for some six years was in temporary quarters, probably in a frame dwelling house owned by Thomas McNeely on the above-mentioned site. He may have waited to sell this property until the church could move to its new building, and then, as Mr. Frost wrote, the old "church building" was later torn down. The Sessional Records make no mention of the acquiring of any property prior to the obtaining of the present site on April 6, 1840. No mention is made of the sale of any property when the present site was acquired. No trustees were named prior to 1840 and no deeds are mentioned. It is assumed then that the first Joppa Church in Mocksville was a site loaned to the church and intended to be a temporary location. However, it is the consensus of the writer that the school building, a very sturdy and comfortable structure, which dates to 1827, was both accessible and available to the church on Salisbury Street and was, in all probability, used by the church on occasions.[15]

Services must have been conducted in both the Joppa Church at Joppa and the Mocksville Church for about two

15. The Mocksville Academy was incorporated by an act of the General Assembly of North Carolina, December 25, 1826. Trustees were Thomas McNeely, James F. Martin, William F. Kelly, A. G. Carter, A. R. Jones, and Richmond Pearson. The lot was purchased from Ebenezer Nelson on February 28, 1828, (deed recorded 1847). The school house was a very substantial brick building 20 x 30 feet with a door and two windows in the front side facing the street and with a large fireplace in each end. School was held in this building until approximately 1875 although it is not known whether it was held every year. The only known early reference is in the late 1830's when "a New England schoolmistress, Miss Emily Alden, of Connecticut, held strict sway over her young Southern pupils, who long remembered her forms of correction." See article by Mary J. Heitman, "Corner Cupboard", **Mocksville Enterprise,** June 16, 1938. The Rev. S. Milton Frost letter states that the Rev. John Tillet taught there in 1839.

In 1840 the Brick Academy (the names Mocksville Academy and Brick Academy were used interchangeably for both schools) opened at the site of the present Southern Depot. This school was taught by the well-known Rev. Baxter Clegg and Jacob Eaton. The disputed Peter Stuart (Marshall) Ney reportedly taught at both of these schools although there is no known proof of his having taught either. Ney lived at Phillip Meroney's (later known as the Kelly place, the present 548 Salisbury Street) in the 1830's and taught school—"The school house was very near." See J. Edward Smoot, **Marshal Ney Before and After Execution,** p. 362.

years after 1834. An entry in the Sessional Record dated April, 1836, states that "the Sacrament of the Lord's Supper was administered at the old church . . ." This is the last reference to the old church. On "September 2nd Sabbath—the Sacrament of the Lord's Supper was admr. at the New Church . . ."[16] This is the last such reference and following this entry there is no distinction made as to two churches.

There is no mention in the Minutes of the Session of delegates to either Presbytery or Synod prior to 1835 when Elder Samuel Frost and the Rev. William A. Hall were appointed to attend Presbytery at Prospect Church. In October, 1838, Presbytery met at Joppa Church, Mocksville, with Elder Thomas McNeely and the Rev. William A. Hall as delegates. At this meeting the Sessional Record was examined and approved for the first time. This meeting was an important one. Several far-reaching actions were taken. One such action was a recommendation that the Synod of North Carolina "become auxillary [*sic*] to the G.A.'s [General Assembly] Board of F.M. [Foreign Missions.]" A second resolution "expressed gratitude to God for the formation of a Board in the Presbyterian Church for the purpose of publishing religious tracts and Sabbath School Books." A committee was appointed "to draft resolutions respecting this Presbytery's becoming auxillary [*sic*] to the tract and Sabbath School Societies."[17] Beyond doubt this meeting at Joppa Church, Mocksville, marked a forward surge for Presbyterians in Concord Presbytery and North Carolina.

On January 6, 1839, the Session took its first recorded disciplinary action. Mr. Hall and Thomas McNeely, Clerk of the Session, were appointed to talk to the accused person and to report back to the Session. On January 20, 1839, the committee reported that they had talked to the accused and that he "acknowledged his guilt, give [*sic*] evidence of his repentance for it and said he was willing to make confession to the church." The Session then ordered "that the offending brother be required to make publick [*sic*] acknowledgment before the church the first convenient opportunity."[18] If he did this, he would be continued as a regular member. About one month later Mr. McNeely was again named by the Session to see the

16. Minutes of the Session, Vol. I, p. 8.
17. Minutes of Concord Presbytery, Vol. IV, pp. 102-108.
18. Minutes of the Session, Vol. I, p. 10.

accused. McNeely reported that the accused had "altered his mind" and now refused to comply with the order of the Session. On March 3, 1839, the accused was "suspended publickly [*sic*] from the privilege of the church until he give satisfactory evidence of repentance."[19]

There are recorded ten other disciplinary cases handled by the Session. Nine of these are during a ten-year period, 1842-1851. The charges range from drunkenness to immorality and serious misconduct. Both white and Negro members were disciplined, and the cases were all handled the same way. In every instance it is clearly evident that the Session met the issue squarely and firmly, but the door of forgiveness was always left open. If the accused gave evidence of repentance, he was restored to full church privileges. After about 1850 churches put less emphasis on matters of discipline, and this was certainly true at Joppa. It is evident in all this that the Session was a respected and highly influential body and that the elders were steadfast but fairminded. This is attested by one incident where an elder personally asked the Session to try to settle differences between him and his nephew. The Session appointed a committee to investigate and effect a settlement, but they failed. The nephew at his own request was "suspended from the privilege of the church until friendship be restored."[20]

The first death recorded in the Sessional Record is dated December 29, 1834, "Died Mrs. Elizabeth Linn being an humble and consistent follower of Christ." Other such tributes follow. On April 25, 1835, there is the entry: "Died Mrs. Gabard, (wife of John), sustained and comforted by that good hope, which is an anchor to the soul both sure and steadfast." In May, 1838, the Record reads, "Died Mrs. Jane Inglis, having long served her Lord and Master, she was called at a good old age to rest with her Lord above." The deaths of several Negro members were noted. In March, 1838, an entry reads, "Died Amy, servant of Thomas McNeely, her last end was that of peace." Another entry records the death of "Peter, servant of Thomas McNeely, Died having been a member of Joppa Church for many years. Although a servant he let his light so

19. Ibid., Vol. I, p. 11.
20. Ibid., Vol. I, p. 20.

shine as to do good."[21] These are but a few of the beautiful tributes paid to some of the consecrated men and women who served their Lord through Joppa Church. It is interesting to note that the Negro members were always referred to in the Sessional Record as servants, never slaves.

A significant date in the history of Joppa Church is April 6, 1840. On this date, "A Congregational meeting was called, when it was resolved by vote to remove the Church, Coln. William F. Kelly, I. A. Witherspoon, and Thomas Brown, were duly elected Trustees of Joppa Church to whom title is to be made."[22] However, no title or deed to this property at 218 South Main Street has been found.[23]

The church building erected at this time stood on the same foundation as the present sanctuary, excepting the present chancel area. Tradition tells that it was designed by Col. William F. Kelly and patterned after a church in Mississippi. The building was of brick with sixteen-inch walls. Front doors opened into a vestibule area with doors opening into the sanctuary and also stairs leading up to the galleries which were on each side of the sanctuary (not either end). These galleries were used by the Negro members. The sanctuary had two aisles. There were six large plain glass windows with shutters. It was of course at first lighted with tallow candles furnished

21. Ibid., Vol. I, pp. 6-9.
22. Ibid., Vol. I, p. 13.
23. The Minute Book of the Davie County Court of Pleas and Quarter Sessions, Book I, page 164, records, "Purchased of A. G. Carter and wife, Letitia, and Wiley M. Lowery, and received by donations from Thomas McNeely, 19¼ acres of land for the sum of $234.40 on which they located the County Town by the name of Mocksville, and proceeded to lay off the same into lots, which were afterwards sold at public vendue for the sum of $11,582.50 on April 18, 1837. A Court House & Jail [were] then built for $11,312.00."

 From the wording of the above statement, as well as the difference paid for the land purchased from the total received from the sale of the land, it would seem that Thomas McNeely donated almost all of the land for the present business district of Mocksville. Miss Mary J. Heitman, for many years Davie County historian, concurred in this belief. The Platt in the office of the Clerk of Court for Davie County copied by Thomas McNeely from the original Thomas Ratledge survey shows very definitely that the present Mocksville Presbyterian Church lot was not for sale in 1837. Evidently Mr. McNeely reserved this property for the future church site. Thirty-two lots are shown on the Platt. These face both sides of the present Main Street and the present Square. The Salisbury **Carolina Watchman** reported that these lots "brought handsome prices." Some corner lots sold as high as $1400. See article by James S. Brawley, " 'The Forks' an Area Rich in Soil and History," **The Salisbury Post,** April 7, 1954. Flossie Martin papers, Davie County Public Library.

by the individual member. Later, lamps with reflectors were placed on the columns supporting the galleries, on the organ and probably were swung from the ceiling.

The sanctuary was heated with a large wood-burning stove in a box of sand near the center of the room where the pews were shortened to make the necessary space for the stove. Traditions say that at first the pulpit was in the front (toward South Main Street) and late-comers had to face the congregation. Later, however, the pulpit was in the present location area where a stage-like platform some thirty inches high was built. A pitcher of water and a drinking glass were on the pulpit for the preacher's use. A dark red curtain hung behind the pulpit. The sanctuary floor was not elevated. An amen corner was on each side of this platform. The organ was on the floor in front of the platform and to one side of the pulpit.

The walls were plastered and the interior must have been very pleasing, accented as it was by the columns supporting the galleries. The pews were straight but comfortable. A few of these are still used in the Hut. In front of each pew was a small wooden box filled with dirt for a spittoon. The men sat on the left; the women, on the right. Three pieces of beautiful upholstered pulpit furniture are preserved. There was no steeple or bell. The Court House bell was used by churches in the town.[24]

This church contained no Sunday School rooms. Classes sat about in the sanctuary wherever there was the least disturbance. This church was used until 1905, and there are several persons living today who worshipped in it. When it was torn down, much salvaged material and the original foundation were used for the present building.

24. Letters from the Rev. F. M. Allen to James W. Wall, March 24, 1960, and from Mrs. Alice Lee McDougle to Mrs. J. J. Larew, March 1, 1961, and interviews with local residents. In May, 1850, the Board of Commissioners of the Town of Mocksville ordered "that the C. H. [Court House] Bell be rung for public preaching, public and political meetings of the citizens only & that the churches availing themselves of the use of the Bell . . . employ . . . some competent person to ring for them so as to establish uniformity." Minutes of the Town of Mocksville, Vol. I, p. 123.
On March 17, 1954, Mr. R. S. Meroney in a series of articles "This I Remember," published in the **Davie Record**, wrote, "The Old Presbyterian Church was the most substantial church building in Town."

An important forward step was taken in 1841 when the first Deacons were elected. In 1840 the General Assembly had "enjoined" all of its Presbyteries to take the necessary steps to establish this office.[25] Joppa was prompt in carrying out this request. On January 21, 1841, "The subject of Deacon was taken up, Resolved that we comply with the injunction of the General Assembly on this July, Secondly resolved that we appoint three to fil [*sic*] this office and that they be elected on the 1st Sabbath of next month." [26]

The Form of Government in use at that time had this to say about the work of deacons:

> The Scriptures clearly point out deacons as distinct officers in the church (3) whose business is to take care of the poor, and to distribute among them the collections that may be raised for their use. (4) to them also may be properly committed the management of the temporal affairs of the church. (1)[27]

On March 22, 1840, "The election for Deacons took place immediately after [the] Sermon and it appeared that Messrs. Witherspoon, Knox, and Howell were duly elected."[28] Mr. Isaac Withersopoon moved away temporarily at this time, for on April 18, 1841, "Mr. Thomas Brown was duly elected to the office of Deacon instead of Mr. Witherspoon removed."[29] These three were ordained and installed on May 30, 1841, and served the church well.

The year 1841 also marks the first recorded giving to Benevolences when on December 1, 1841, there was "collected for Foreign Missions $15.50."[30] This event corresponds to the beginning of benevolent giving in other Presbyterian churches. At about this time the Rev. William H. Foote spent seven years in North Carolina and Virginia as Secretary for Foreign Missions. His work no doubt stimulated interest in giving to this cause especially and benevolent giving in general.[31]

25. Minutes of Concord Presbytery, Vol. IV, pp. 233-234.
26. Minutes of the Session, Vol. I, pp. 14-15.
27. **The Form of Government, The Discipline, and the Directory for Worship of the Presbyterian Church in the United States of America,** pp, 410-411. (The above figures in the parentheses refer to proof texts from Scripture.)
28. Minutes of the Session, Vol. I, p. 15.
29. Ibid., Vol. I, p. 15.
30. Ibid., Vol. I, p. 17.
31. In 1846 Foote wrote the well-known **Sketches of North Carolina.** This history of Presbyterianism is a very comprehensive study.

Other benevolent giving programs followed. An entry dated November 20, 1842, reads, "A collection was taken for the Boards of Education $5.00," while in 1845 the first recorded gift, $4.50, was made to Union Seminary. In 1845 the church collected for the Colportage Fund of Synod, "Eighteen dollars+75 (18.75)" and on September 24, 1851, $9.50 was collected for the Bible Cause.[32] In 1842 the church also began contributions to the Commissioners Fund to help pay expenses to General Assembly meetings. The record of contributions is very incomplete. The amounts recorded vary sharply from time to time. However, it is certain that Joppa placed major emphasis on benevolent giving.

November 2, 1851, must have been a sad day for many of the congregation of Joppa, for on this date, "The pastor Wm. A. Hall believing as far as he could judge from the leadings of Providence, that it was his duty to remove to another field of labor, asked the Congregation to join with him in petitioning Presbytery to dissolve the Pastoral relations existing between himself and the Church at Joppa, which request was granted by the unanimous vote of the Congregation."[33] At the following Spring session of Concord Presbytery, he was "at his own request dismissed to connect himself with the Presbytery of the Western District."[34] He lived and preached in Tennessee until ill health forced his retirement at the end of the year 1875.[35]

Hall had served Joppa since October 5, 1827, just eleven months short of a quarter-century. His pastorate had marked the emergence of Joppa Church as a fully developed, well-organized church. Certainly he must have considered his leadership and Joppa's response with pride tempered by humility. He must have left with innumerable happy memories as well as some unhappy ones, not the least of which was that of at least one child, a six-year-old daughter, and probably an infant son buried at Joppa Cemetery.[36]

32. Minutes of the Session, Vol. I, pp. 19, 23, 24, 37.
33. Ibid., Vol. I, p. 37.
34. Minutes of Concord Presbytery, Vol. V, p. 607. Hall's father and mother and probably all of his brothers and sisters except the Rev. J. D. Hall had moved to Tennessee in the 1830's.
35. Hall visited in Mocksville about the time of his retirement. He was related to the Gaither, Bailey, and Lee families.
36. The Hall Family History, the Sessional Record, and the grave marker at Joppa Cemetery do not agree on this matter.

Hall had organized the Franklin Presbyterian Church in 1829 and had served it and Unity while serving Joppa. His salary paid by Joppa when he left in 1851 was $77.00 per year for one-third of his time.

Very few records have been found which describe Hall—the man, preacher, and pastor. The "Western Carolinian," published in Salisbury, notes that on September 26, 1831, he was vice-president of the Rowan Bible Society. No record was found of his having ever been moderator of Concord Presbytery. James A. Weston in his *Historic Doubts As to the Execution of Marshall Ney* states: "One night the Rev. Mr. Hall was conducting a service of prayer at the house where Mr. Ney stayed. He prayed long and loudly, and seemed to the schoolmaster [Ney] to be attempting to blast open the gates of heaven. After the service was over, Mr. Ney, in crossing the room, walked past the preacher. 'Is your Maker deaf?' he asked him gruffly. But next morning he [Ney] apologized."[37]

The Rev. S. Milton Frost wrote in his letter to Mr. Bailey, "I ever felt the greatest veneration for Rev. Wm. A. Hall. I could give the substance of many of the sermons I heard him preach when I was a small boy."[38]

Hall died August 30, 1877, at the home of his son and is buried at Mt. Carmel Church, Tipton County, Tennessee.

The "North Carolina Presbyterian," September 12, 1877, paid the following tribute to this great servant of God:

> In all these places his memory is cherished with fond affection by all classes. He preached, as he held, the great distinguishing doctrines of Grace with clearness and power, but with a love to all who loved his Lord so warm and cordial, that he gave offense to none.
>
> Love was a most distinquishing trait of his character. It beamed in his eye, it radiated in his smile, it was borne on every tone he uttered and seen in every action of his life. This made him a centre in the affections of his family

37. James A. Weston, **Historic Doubts As to the Execution of Marshall Ney,** p. 166. The Rev. Mr. Hall's initials are not given, and the Rev. William A. Hall's brother, the Rev. J. D. Hall, also preached in Concord Presbytery. The evidence, however, indicates that the Rev. Mr. Hall referred to was William A. Hall.

38. Letter from the Rev. S. Milton Frost to T. B. Bailey, 1899.

and connections, and so won upon the hearts of all that "none knew him but loved him." He was peculiarly attracted to the young, and his fidelity was never repelled, but the faithful warning seemed to reach their hearts more effectually by the love with which it was given.

CHAPTER III

The End of An Era

The Rev. Jesse Rankin succeeded William A. Hall as pastor of Joppa and Unity Churches. He was born in Guilford County, North Carolina, in 1802 and was a graduate of Union Theological Seminary. He had been received into Concord Presbytery when it met at Joppa Church in 1838. In 1845 he had served as moderator of a Session meeting. The Sessional Record makes no further mention of him until he was called by the church in March, 1852. He served Joppa until 1856 when he was appointed Evangelist of Concord Presbytery. There is no record locally of his having been married and the Ministerial Directory does not mention a wife. Tradition has said that his sermons were very long.

As was often the case with ministers of the period Mr. Rankin also taught school. The Ministerial Directory states that he taught in Salisbury, 1854-1857. It also says that he lived in Lexington, North Carolina, from 1852 to 1854. Thus it would seem that the tradition which said that he did not live in Mocksville but stayed with members of the congregation when here was correct.

Perhaps this commuting was partly responsible for the very apparent decline in Joppa's program during the decade of the 1850's. The Session met once in 1852, twice (on the same day) in 1853, and twice in 1854. It did not record a meeting in 1855 and met only once in 1856. In contrast to the large numbers received into the church during Mr. Hall's pastorate, only five persons (four white and one Negro) joined the church during the four years of Mr. Rankin's ministry. It is of course possible that the record is incomplete. Only one death is recorded during the four years and only two special offerings are mentioned. Ten infant baptisms are shown.[1]

There is no mention of an elder attending Presbytery from April, 1852, until April, 1857, at which time the Sessional Record "was thus far examined and approved" but with the following notation, "Resolved by Presbytery that Joppa Church be recommended to send this Session Book to every regular

1. Minutes of the Session, Vol. I, 1852-1856.

Spring Session of this Presbytery."[2] When Mr. Rankin resigned, the Clerk of the Session, S. L. Howell, had this to say of Mr. Rankin's ministry, "His labors were *pleasant* and I hope *profitable* to many of us."[3] (Note the italics.) He returned to preach and administer the Lord's Supper on at least two occasions in 1860 and 1861.

Sometime in 1857 (no definite date shown in Sessional Record) the Rev. B. S. Krider came to serve Joppa, Unity, and Franklin Churches. He served until either December, 1859, or early 1860. He was a native of Rowan County where he was born in 1829. He had been taught by the disputed Peter Stuart Ney and had graduated from Davidson College in 1850. He was also a Princeton Seminary graduate. Tradition tells that he was a very scholarly man, an able preacher, and a fine pastor. He died October 30, 1865, at age thirty-six.[4]

The Minutes of the Session indicate somewhat more church activity during the three years of Mr. Krider's ministry. The Session met more often and regularly appointed delegates to Presbytery and Synod. However, the Minutes were not presented to Presbytery as requested until April, 1860. There are several recorded special offerings. Three persons—two white (by letter of transfer) and one Negro (by baptism)—were received into the church. Two infant baptisms are recorded—one white and one Negro. There is no record of deaths but there was one dismissal.

It should be noted that this decline at Joppa in the 1850's was contrary to the general picture of the Presbyterian Church in North Carolina during this decade. Whereas Joppa made

2. Ibid., Vol. I, p. 41.
3. Ibid., Vol. I, p. 41.
4. Mr. Krider was born near Third Creek Presbyterian Church, Rowan County, in 1829 at the present well-known homesite, "Mt. Vernon," built by Jacob Krider in 1822. (See **Old Rowan Views and Sketches,** James S. Brawley.) Miss Josie Graham, a granddaughter of Mr. Krider, has a collection of his sermons and papers. A number of these sermons are marked "Mocksville." Services during the winter months must have been irregular. On January 16, 1859, Mr. Krider noted, "This is my regular day for Mocksville. I regret that I could not get there for I dislike ever to cause disappointment. I spent the day in reading, trust I spent it to some profit . . . read some in Bunyan, most capital thing." Again on February 6, 1859, "Sabbath. Preached in Mocksville . . . Had an attentive audience . . . preached at night . . . Audience larger than in the morning." On February 26, 1859, "Started on to Mocksville, came to the river [South Yadkin] & found it full and still rising could not cross." Mr. Krider was paid by Joppa $200 for 1858 and $158 for 1859.

great progress in the decade of the 1840's, Presbyterians as a whole in North Carolina made little gain. Division of the Presbyterian Church into Old School and New School was completed in 1838 when two Assemblies were formed. This was two of four splits during the period from 1800 to 1860. Controversy and internal dissension, coldness, rigid discipline, emphasis on an educated ministry, indifference toward evangelism, and an attitude of being "at ease in Zion" slowed the growth of the Presbyterian Church. Doubtless Joppa, as did most North Carolina congregations, held to the Old School—more conservative ideas. The rigid Calvinism of this group did not have the popular appeal that Methodist and Baptist evangelism made. Thus while Methodists and Baptists in North Carolina were making great gains in membership during the 1840's, Presbyterians between 1838 and 1849 increased at a rate of less than one hundred members a year. However, in the 1850's Presbyterians leaped ahead. Giving increased approximately 600%, and membership, 56%.[5]

Joppa's decline in the 1850's was probably also partly due to what seems to have been a general decline in the town of Mocksville. The Minute Book of the Town Commissioners shows in the first tax list, 1845, 114 (whites and Negroes) for poll tax. This number was 152 in 1849. Three years later in 1852 the list had dropped to 108, and in 1857 it was 110. Church memberships are not shown in the Sessional Record for these years; and the Statistical Report in the Minutes of the General Assembly shows the combined membership of all the churches served by the minister. However it would certainly be logical to assume that some who moved away from Mocksville were members at Joppa. Certainly it is true that when population is shrinking there can be little growth in a church. During this same period there was a general reduction in poll and property taxes indicating a possible austerity program in effect. Unfavorable economic conditions are further evidenced by the fact that in the 1840's twenty-five Negroes were added to the church rolls whereas only two joined in the 1850's.[6]

5. Johnson, op. cit., pp. 351-352; Lefler and Newsome, op. cit. Chapter 28. See also T. Watson Street, **The Story of Southern Presbyterians.**

6. Minutes of the Session, Vol. I, pp. 45-56.

Apparently Joppa was without a minister during most or all of 1860. On March 19, 1860, "Rev. Thomas Hall of South Carolina . . . preached . . . with great acceptance" and administered the Lord's Supper. On Saturday, March 18, 1860, "Revs. Messrs. Anderson & Hall" met with the Session—and received one new member into the church.[7] On September 9, 1860, the Lord's Supper was again observed after a sermon by a former pastor, the Rev. Jesse Rankin. The Session met to receive a new communicant and to dismiss one by letter and at this time appoint a delegate to Presbytery for October 18 and one to the Spring Session of Presbytery to convene the next April 12, 1861.[8]

The Sessional Record makes no mention of the sectional quarrels and incidents preceding the outbreak of the Civil War, nor is there any reference to Joppa's attitude toward the related resolutions passed in Presbytery, Synod, and the General Assembly.

Nevertheless, the question of slavery had been widely debated in the Presbyterian Church as a whole long before secession and war. The church as a whole in the South strongly defended slavery and spoke out against abolitionists. Concord Presbytery, meeting at Charlotte in October, 1835, unanimously adopted a resolution condemning the "reckless and wicked conduct of the Abolitionists" and deeming it "our duty by every means proper to suppress the circulation of their incendiary publications. Resolved that we deprecate the interference of men of other states with the civil institutions and domestic relations of our Southern Country."[9]

However, the General Assembly, aware that such a fight could only hurt the Presbyterian Church in the United States of America, refused to be drawn into a fight over slavery. In 1836 a General Assembly resolution read in part:

7. Ibid., Vol. I, pp. 45-46. Rev. Anderson was probably the Rev. R. B. Anderson, who graduated from Columbia Theological Seminary in 1859 and was ordained by Concord Presbytery in 1862.. Previous listings of ministers who served Joppa have included this minister. However, this single mention is the only reference to him in the Sessional Record. The Ministerial Directory does not show his ever having served Joppa. The writer finds no evidence to support the claim that he was ever minister to the Joppa Church.
8. Ibid., Vol. I, p. 47.
9. Minutes of Concord Presbytery, Vol. IV, p. 152.

> . . . there is every reason to believe that any action on the part of the Assembly in reference to this subject, would tend to distract and divide our churches, and would, probably, in no wise promote the benefit of those whose welfare is immediately contemplated in the memorials in question—therefore, Resolved that it is not expedient for the Assembly to take further order in relation to this subject.[10]

Presbyterians thus remained united until 1861, whereas the Methodists split into Northern and Southern branches in 1844, and the Baptists, in 1845.

After hostilities began, April 12, 1861, there was no choice, and in the following summer and fall of 1861, Presbyterians in the seceded states withdrew from the General Assembly. Concord Presbytery in July, 1861, strongly implied withdrawal and on September 27, 1861, stated fully and distinctly its reasons for this action.

It denounced the General Assembly which met in Philadelphia, May, 1861, for its "unconstitutional and tyrannical usurpation of power in undertaking to define the allegiance of Eleven Sovereign States to a Government which they had formally and solemnly renounced." It accused the General Assembly, a spiritual court, of "interfering in civil matters," of being "at war with the word of God her own Constitution, and all her previous acts on the subject" and of "presenting the most humiliating subserviency to a tyrannical administration, and the rage of fanaticism, that our country has ever witnessed." The statement read: "As the guardian of truth, the friend of liberty and the advocate of Righteousness, this Presbytery is solemnly and in the fear of God constrained to accept the separation, forced upon her, from the G. A. [General Assembly] of the U. S."

Presbytery then passed five resolutions declaring separation, but claiming any properties or money rightfully hers, and stating her full intentions of uniting with a new General Assembly in the Confederate States—this new church to adhere to the same "Standards of Doctrine, Government, and Discipline . . . including the Confession of Faith, Form of Government, the Catechisms, the Book of Discipline, and Directory of Worship."

10. Minutes of General Assembly, 1836, p. 248.

The last resolution declared "that we [Concord Presbytery] believe that the present war on the part of the South is a just and noble defense of constitutional liberty and Christian principle in opposition to fanaticism, infidelity, and anarchy; and we therefore, invoke all our people to pray earnestly and perseveringly for the blessing of God upon our Rulers, our armies, and our churches."[11]

On December 4, 1861, the General Assembly of the Confederate States met at Augusta, Georgia. Fifty ministers and thirty-eight elders representing 1100 churches and 75,000 members organized a new church, the Presbyterian Church in the Confederate States.[12] The organization was almost entirely the same as that of the parent church.

On page 47 of the Sessional Record are these words: "Examined & approved with exceptions Mallard Creek April 12th 1861, J. Rumple, Mod." At the very moment the above was being written, Confederate shore batteries were shelling Fort Sumter. Four bloody, frightening, sorrowful, starving years lay ahead with untold heartache and hardship. The war cost the lives of at least four young men whose church home was or had been Joppa: Lemmeul Bailey, prisioner at Point Lookout, John Kelly, Francis McNeely, killed defending the Confederate arsenal at Salisbury, and Henry Gaither, killed at Chancellorsville.[13]

Joppa had three different ministers during the Civil War years. The Rev. B. L. Beall was serving the church in the late spring or early summer of 1861. The length of his ministry cannot be determined. He later entered the Confederate Army. The Sessional Records are very confusing during this period. The Session met in August and probably in September, 1861, to receive six new members. There is one other entry dated September which records $10.08 for contingent expenses.

There is no further record from September, 1861, until November 30, 1862, at which time the Rev. S. S. Murkland was minister. He served until late 1863 or early 1864. He was from Scotland and had been in South America as a mis-

11. Minutes of Concord Presbytery, Vol. VI, pp. 728-731.
12. T. Watson Street, **The Story of Southern Presbyterians**, p. 60
13. Minutes of the Session, Vol. I, p. 47. See article, "Two Citizens of Old Mocksville," by Mary J. Heitman, **Mocksville Enterprise**, May 21, 1936.

sionary. On September 20, 1863, "a collection was taken up to pay part of our Ministers expenses to go & Preach to our Soldiers in the field whereupon Eighty-three dollars & 15¢ was collected and paid over to him ($83.15)."[14] This is the only reference in the Sessional Record to the Civil War and its effect on Joppa Church.[15] There is no further mention of this preaching mission nor of Mr. Murkland. It is known that he had been asked by Concord Presbytery to consider the chaplaincy.[16] Because of the attitude of the Southern churches toward the Negroes, he later withdrew from the Southern Presbyterian Church. After the Civil War he went to work with the Freedman's Bureau at Centre Mission, North Carolina (made up of nine churches), and helped organize the

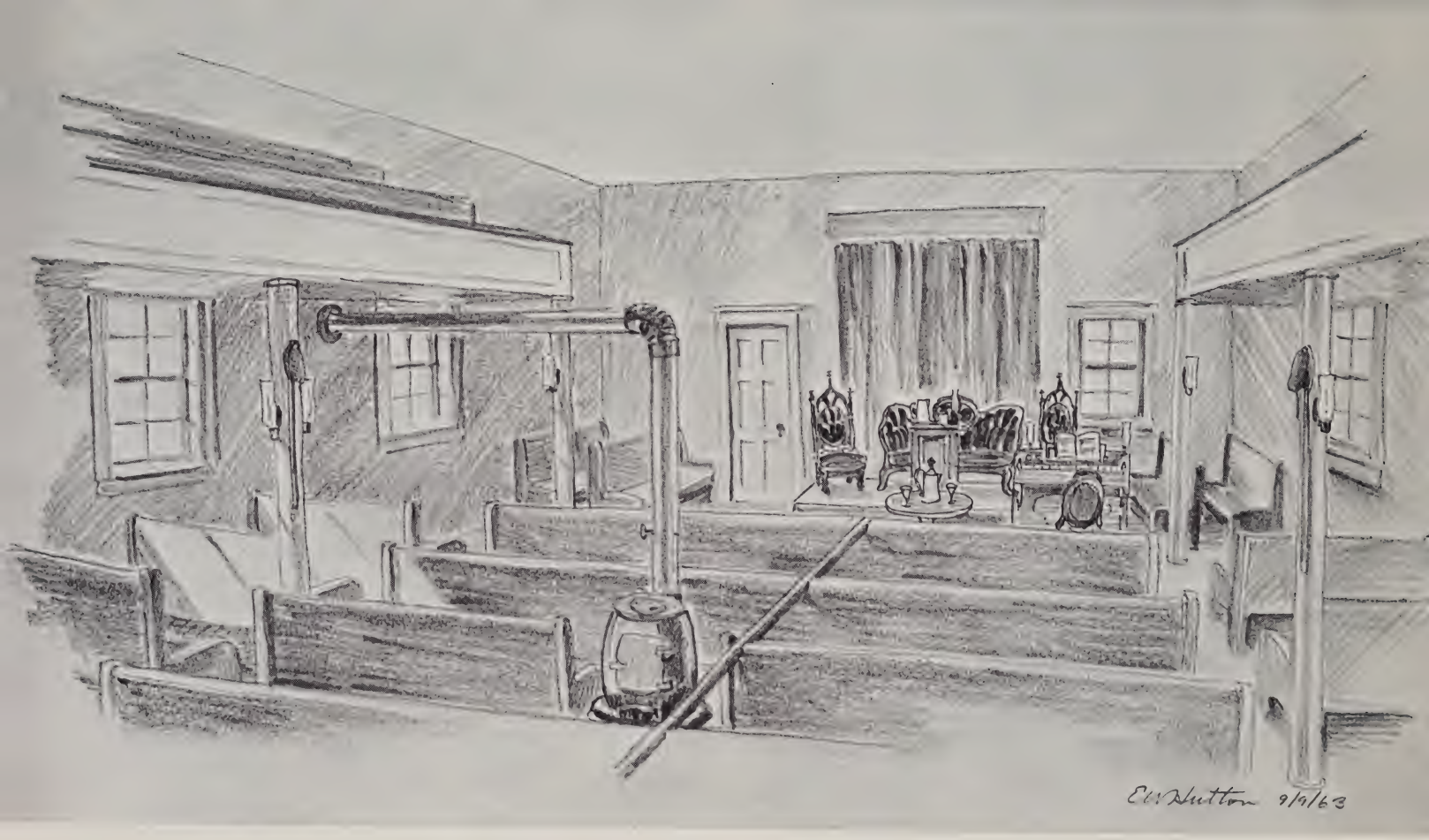
14. Ibid., Vol. I, p. 51.

15. Several of Joppa's members became directly involved in Stoneman's Raid. On April 11, 1865, the Second and Third Brigades of Stoneman's Army crossed the Yadkin River at Shallow Ford and headed for Salisbury. Mocksville lay directly in the path. Nat Martin, E. L. Gaither (age 15) and approximately sixteen old men went out toward Elisha Creek to defend the town from what they thought was an attack by bushwhackers. Several shots were fired and the small group scattered and fled. Stoneman's army came through the town where they forced the local citizens to prepare food for them. The officers ate in the dining rooms of the homes and the men out on the lawns. It is said that they threatened to burn the town presumably as a reprisal for the above-mentioned attack. They burned the cotton factory which had been built by Thomas McNeely. When angered by Mrs. Braxton Bailey's repeated answers that she had no money hidden in the house (later known as the Lee house on Cartner Street), the soldiers put a pistol to her temple and set fire to a pillow on a bed. However, they left before it spread, and it was extinguished after burning a small place on the wall of the room. Braxton Bailey's store was broken into and part of the merchandise was thrown into the street. The rest was dumped on the floor and ruined by emptying three hogsheads of molasses on it.

 Tradition says they threw the Court House records out of the building onto the street. This Court House stood in the center of the present town square. Apparently, however, very few records were lost.

 Stoneman was in a great hurry to get to Salisbury and moved on out of town, bivouacking that night on Whetstone Branch near the present village of Ephesus on Highway 601. The Federal troops took at least five hostages: Rufus Brown, a druggist, Ephraim Gaither, Clerk of the Court, and Doc and Tob Meroney, the latter two probably Negroes. John Clement, also a Negro, told Mr. Frank Stroud, editor of the **Davie Record**, that an army of 10,000 took him with the above group. These men escaped at Ephesus and returned home. Interview with Mrs. E. C. Morris and Miss Sarah Gaither, daughters of E. L. Gaither. Letter from Mrs. Alice Lee McDougle to Miss Flossie Martin, March, 1963. Also local traditions. (See Cornelia Phillips Spencer, **The Last Ninety Days of the War in North Carolina**, pp. 198-199; and Ina W. Van Noppen, **Stoneman's Last Raid**, p. 47.)

16. Minutes of Concord Presbytery, Vol. IV, p. 830.



Artist's concept of the sanctuary erected in 1840.



The Academy built in 1827 as it presently appears at 518 Salisbury Street. Probably used by the church on occasions during the years 1834-1840.



Manse built in 1891 and used until 1951.

Negro Catawba Presbytery in the U. S. A. Church. His wife taught at the Rowan Station School.[17]

In May, 1864, the Rev. W. M. Kilpatrick was Joppa's minister. He served Joppa and Franklin through December, 1866. Rev. Kilpatrick married a local young woman, Jennie Wilson, December 18, 1866. He was born in 1835, the son of the Rev. Abner W. Kilpatrick. He graduated from Union Theological Seminary in 1861 and was ordained by Concord Presbytery in 1862. He had served as pastor in Concord, North Carolina, before coming to Mocksville.

The Southern Presbyterian Church tried to minister to its soldiers in the Confederate Armies through the Committee on Domestic Missions. Joppa supported this cause. In 1860, $13.00 was contributed to Domestic Missions; in 1864 the amount was $60.00. (Allowance must be made for the probable use of Confederate paper money.) Tracts and Bibles were purchased by the above-mentioned committee, and chaplains' expenses were supplemented. Approximately one out of five Southern Presbyterian ministers entered the Chaplaincy, and it is estimated that more than 100,000 Confederate soldiers were converted.[18] The offerings from Joppa and other churches during these years must have been made at great sacrifice with inflation rampant and the cost of necessities purchased extremely high. (Some 1865 prices were bacon, $7.50 per pound; salt, $70.00 per bushel; coffee, $100.00 per pound; and flour as high as $500.00 per barrel.)

It is interesting to note the large number of Negroes received into Joppa Church during the Civil War years. From 1860 to 1866, eighteen "Coloured" members joined. In one year, 1864, nine were received. The reason for this large increase in Negro membership is unknown. Joppa seems always to have recognized her responsibility to the Negro members. There were recorded both infant and adult baptisms as well as reception by letter. The Negroes were always referred to as servants—never slaves. The Minutes of the Session in 1851

17. Second Annual Report of the Committee on Freedmen from May 1, 1866, to May 1, 1867, p. 16. See also "The Presbyterian Church and the Negro in North Carolina During Reconstruction," by John L. Bell, Jr., The North Carolina Historical Review, Winter, 1963.

18. Street, op. cit., pp. 70-72.

shows the following membership: "Whites 35—Blacks 27. Number of Families 28."[19]

Joppa continued to receive Negro members through December, 1866, more than one and one-half years after the Civil War ended. After this date there is no further reference to Negro members. The church roll dropped from fifty-nine communicants in 1866 to thirty in 1867.[20] The Negroes organized their own Presbyterian church in Mocksville in 1867. The Freedmen's Bureau reported the Mocksville Colored Presbyterian Church in the Statesville Mission had twenty-seven communicants led by Rev. W. L. Miller, Evangelist, and W. J. Williams, Licentiate, colored. Williams is also listed as teacher.[21]

Apparently the church was without a minister during 1867 and part of 1868. The Minutes do not record a Session meeting. There is an entry showing preaching by the Rev. P. H. Dalton, August 17 and August 18, 1867. The Lord's Supper was observed August 18 also.[22] This Mr. Dalton later served the church in the 1890's.

A significant development is told in the first entry for the year 1868. "By request the Name of this church was changed from Joppa to Mocksville Church. By the Presbytery at Back Creek Rowan Co. on the 13th Apr. 1868."[23] While it is not surprising that this change was made, there is no indication as to why it was made at this particular time. Certainly many or even most of those twenty-six who worshipped at "old Joppa" prior to 1832 were dead. This was no doubt true of many of the approximately forty-five who worshipped there briefly from 1832 to 1834. The church had been in Mocksville thirty-four years and the great majority of the members had known only Mocksville as a church home. For most, Joppa was a cemetery for the entire community. Soon after locating in town the church quickly became known as the Mocksville Presbyterian Chruch. In 1838 when Concord Pres-

19. Minutes of the Session, Vol. I, p. 36.
20. Minutes of General Assembly, Statistical Reports, 1867.
21. Report of Freedmen, op. cit., p. 26. Miller also left the Southern Presbyterian Church with Murkland.
22. Minutes of the Session, Vol. I, p. 56.
23. Ibid., Vol. I, p. 56.

bytery met here, the minutes of this meeting use the name Mocksville, not Joppa, to identify the church.

Miss Mary Heitman in a brief sketch of Joppa, 1832-1868, partially printed in the *Mocksville Enterprise,* pays a beautiful tribute to Joppa Church.

> Thus the quaint old name was from now on applied only to the ancient graveyard, where rest the remains of so many of the early members of this great old church. The name, Joppa, is so suggestive of the land of the Bible, for it was to Joppa, the seaport of Jerusalem, that the cedars of Lebanon were shipped for Solomon's temple; it was at Joppa that Peter had his wonderful vision, and it was at Joppa that Dorcas, the charitable woman, lived, died, and was raised from the dead. May the history of the noble men and women of Joppa Church, who like Peter and Dorcas of old, loved and labored for their church be preserved by those who are now carrying on their work.

1767-1868—Joppa Presbyterian Church—for at least 101 years a beacon light of Christian influence and for approximately 66 years the only known church in Mocksville or the nearby area.

Its members of colonial days and of the Revolutionary period, as well as many of those who had been a part of the great forward surge of the 1830's and 1840's, had long since passed to their reward. The terrible Civil War was now over—the wounds and scars were beginning to heal. The Negroes were citizens with churches of their own. Most of the Southern states were back in the Union. (North Carolina was readmitted on July 20, 1868.) A new day was dawning. Joppa had stood firm. Truly the change of the name from Joppa to Mocksville Presbyterian Church in 1868 marked the end of an era.

CHAPTER IV

From 1868 to 1900

The Rev. George M. Gibbs became minister of the Mocksville Presbyterian Church probably in the spring of 1868 and served until 1873. He and his family lived in the house on Salisbury Street formerly owned and occupied by William A. Hall. Tradition tells that Mrs. Gibbs did much good for Mocksville and was loved by everyone.

The church grew during the five years of his ministry. The record shows twenty-one persons received into the church and six dismissals. No deaths are recorded. A summary of the report sent to Presbytery on April 16, 1871, shows a total membership of fifty.[1]

There are no year by year records of the giving to benevolences from August, 1867, until October, 1874. Contributions probably were meager due to the extreme hardships of the Reconstruction period. There is in the report to Presbytery dated April, 1871, an entry "cont. Sustent [Sustentation] Fund $21.50" and "For Missions $4.75."[2] This Sustentation Fund was to aid and keep alive destitute churches.

After S. L. Howell, Clerk of the Session, moved away in 1863 or 1864,[3] Thomas Brown was the only elder until May 2, 1868, when Dr. Robert Galloway was elected to this position. He served until he moved to Madison in 1872. On February 5, 1871, Dr. James Wilson was elected an elder. He also moved away from Mocksville in 1872, and once again Thomas Brown

1. Minutes of the Session, Vol. I, p. 74.
2. Ibid., Vol. I, p. 74.
3. S. L. Howell succeeded Thomas McNeely as Clerk of the Session. He had joined the church by baptism October 19, 1839. He was a merchant in business with Thomas McNeely. He and his family lived at the present 518 Salisbury Street, the home of Mrs. J. J. Larew and family. The house has been extensively enlarged and renovated. He served as Clerk until December 21, 1863, when he and his family moved to Taylorsville, North Carolina. Mr. Howell was also very active in town government.

 The Howells had eight children, all born in Mocksville. Three of these died within thirty-one days. Martha Christine, age 6, died November 11, 1862; Susan Roxanna died November 30, 1862; and Stephen Lewis, Jr., died December 12, 1862. Tradition says that they were buried in the yard to the rear of the house. The cause of the deaths is not shown in the family Bible. (This Bible is now in the possession of a great-grandson, E. L. Hedrick, of Taylorsville.) The Town Minutes make no mention of precautions against any epidemic at this time.

was the only elder. This situation prevailed until January 7, 1876.

> It was determined this morning [January 7, 1876] to call a meeting of the members of the church at 4 o'clock P. M. for the purpose of electing one or more Elders. Note: The reason for this action, is that Thos. Brown, the only Elder of this Church is confined to his bed, with little prospect that he will ever recover from his present illness & it was judged necessary that such an election should be held at once, that in case of Bro. Brown's death, the church organization might be preserved.[4]

This meeting was held and Richard Sterling was elected. Mr. Sterling had joined the Mocksville Presbyterian Church this same Sunday, January 7, 1876. Although he joined without his letter, he had previously served as an elder in the First Presbyterian Church of Greensboro, North Carolina. He had acted as a corresponding elder for a Session meeting December 12, 1875, when Thomas Brown was absent because of illness. He was immediately named Clerk Pro Tem.[5]

The church was without a pastor during the years 1873-1874. The Revs. J. B. Mack, P. Johnson, J. Rumple, and Elisha Rockwell preached at various times, moderated Session meetings, and administered baptisms. One of these the "Rev. J. B. Mack commenced a Communion metting [*sic*] at Mocksville . . . the 29th Oct. and closed the 2nd of Nov. [1874]."[6] This is the first recorded series of services since the protracted meeting in 1834. Undoubtedly many had been held, but the Sessional Record makes no mention of them. The church contin-

4. Minutes of the Session, Vol. I, p. 85.
5. Richard Sterling came to Mocksville to teach a Boys' School in the Episcopal Church. He was a well-known educator and had conducted the Edgeworth Female Seminary in Greensboro prior to coming here. He had also taught in other states and had served as mayor of Greensboro. As an elder in the First Presbyterian Church of Greensboro in 1866, he was very active in organizing Sunday School work for Negroes. He died October 5, 1883, age seventy-one, while serving as Superintendent of Davie County Schools. See article, "Corner Cupboard", **Mocksville Enterprise,** September 16, 1937, by Mary J. Heitman, quoting the **Davie Times,** October 5, 1883. See also article, "The Presbyterian Church and the Negro in North Carolina During Reconstruction", John L. Bell, Jr., **The North Carolina Historical Review,** Winter 1963.

 From 1869 to 1871 A. A. Harbin, who was serving as a deacon, also served as Clerk of the Session. He left Mocksville but returned in 1872 and was again named Clerk of the Session. However, Presbytery objected to a deacon serving in this capacity so he did not continue as Clerk.
6. Minutes of the Session, Vol. I, p. 80.

ued to take offerings for the Commissioners Fund, Foreign Missions, and Publications.

The Rev. A. L. Crawford was the minister of the Mocksville Presbyterian Church from early 1875 until 1888. During this ministry in Mocksville he also served at various times Franklin, Third Creek, and Bethesda. He is listed in the Ministerial Directory as serving Mocksville and group 1876-1883 and Stated Supply at Lexington 1884-1888. He lived in Lexington during this later period. It is not known whether he ever lived in Mocksville. His wife and two daughters were members at Mocksville until March, 1883, when they were dismissed to the Lexington Presbyterian Church. He has been described as a nice-looking, large, old man and well thought of.

The first year of Mr. Crawford's ministry here was one of tremendous growth. The Sessional Record lists the names of twenty persons who were received into the church. No record of deaths or dismissals was kept. However, there had been a considerable decrease in the membership of the church in the 1871-1875 period. The roll which stood at fifty in April, 1871, had shrunk to approximately twenty-four in 1875. With the above twenty additions it stood at forty-four in the Report to Presbytery on April 1, 1876.[7] This is the first and only copy of the yearly report to Presbytery appearing in Vol. I of the Sessional Records, 1832-1876.

There are no extant records of the Diaconate prior to 1952. Hence little is known of this body or its members. The Sessional Record does occasionally mention the Diaconate or its records but usually with regard to some financial matter. After the election of the first three deacons in 1841, there is no further mention of electing deacons until 1868 when Dr. M. T. Bell and Willis Hall were elected. Dr. Bell declined to serve and A. A. Harbin was elected. He and Hall were installed October 4, 1868. Mr. Harbin and Mr. Hall both moved from Mocksville, and on February 5, 1871, R. F. Johnson and James Frost were elected deacons. There is no further mention of these two men. On March 5, 1876, A. C. Kelly and R. D. Brown were elected deacons, and they with

7. Ibid., Vol. I, p. 90. The Rev. A. L. Crawford reported to Concord Presbytery meeting in Mocksville: "The Mocksville Church has been greatly revived and its membership largely increased."

A. A. Harbin, who had returned to Mocksville, comprised the Diaconate of three members shown in the report to Presbytery in 1876. At this meeting, March 5, 1876, Dr. W. L. Brown was elected an elder. Apparently he was not installed and never served. He moved to Winston-Salem approximately a year later.[8]

The church built in 1840 had its first recorded repairs in 1868.

> At a previous meeting a subscription was taken up for the purpose of repairing our church building. A report was made to the effect that the house had [to] be cover [ed] anew but that the amount was insufficient to cover the expence [sic], whereupon the subscription was increased, but being still insufficient, the Ladies of the Congregation came forward & offered the money, which they had raised for another purpose, to pay the deficiency, as the money had been advanced to pay the debt, the offer was thankfully accepted & the claim satisfied. The amt. furnished by the Ladies was (no figure given).[9]

Again in February, 1871, the matter of repairs to the sanctuary came up in a congregational meeting; however, the nature of the work is not disclosed.

> Attention of the congregation was called to some repairs necessary to the comfort of our church whereupon the chairman [G. M. Gibbs, pastor] was requested to act with the deacons, and appropriate the funds in hand to that purpose, & if insufficient to solicit aid wherever it can be obtained.[10]

In 1875 still a third account of repairs is recorded when at a congregational meeting the following action was taken:

> the Moderator [Rev. G. M. Gibbs] explained the object . . . to wit: To take into consideration the repairs of the church preparatory to the meeting of Presbytery next Spring. On motion it was resolved that the congregation have the necessary repairs done. The following persons were appointed a committee to superintend the work to wit: Dr. W. L. Brown, Dr. M. T. Bell, A. C. Kelly, R. D. Brown, Phillip Booe & Thomas Patterson, Jr. The repairs necessary to be done were left to the discretion of the committee.[11]

8. Ibid., Vol. I, 1868-1876.
9. Ibid., Vol. I, p. 94-95.
10. Ibid., Vol. I, p. 96.
11. Ibid., Vol. I, p. 97.

Presbytery had last met here on October 14, 1838, at which time the Sessional Record was examined and approved for the first time. It was so approved by Presbytery at Salisbury in September, 1839, and at Morganton, September, 1841. There is no record of the book having been presented from 1841 until 1846. Other recorded approvals are as follows: Bethpage Church, April 8, 1847; April, 1848; Concord Church, Iredell County, April, 1849; Charlotte, April 12, 1850; Unity, Rowan County, 1851; April 9, 1852. The next recorded approval is April 18, 1857, at which time Presbytery again resolved that Joppa Church be recommended to send this Session Book to every regular Spring Session of this Presbytery. However, despite this request the next recorded approval is April 14, 1860, at Steele Creek; then April 12, 1861, at Mallard Creek; April 13, 1863, Thyatira; April 21, 1867, Rocky River; April 10, 1868, Back Creek; May 1, 1869, Castanea Grove, Gaston County; April 8, 1870, Centre, Iredell County; April 12, 1871, Salisbury; April 20, 1872, Concord Church, Iredell County; April 18, 1873; April 19, 1874; April 16, 1875, Fifth Creek; and April 22, 1876, Mocksville. Thus the Sessional Record was approved twenty-three years out of this forty-four-year period. However, when one considers the distances involved and the inconvenience and even frequent impossibilities of travel, the record does not seem too poor. (Travel by railroad from Salisbury was available after 1856, but the railroad did not come to Mocksville until November 1, 1891.) It should be remembered also that for many of these years the church was without a pastor and for a part of this time had only one Ruling Elder.

An interesting development to aid Presbytery better to serve Presbyterians in its bounds was the initiation of the Cluster plan on 1876. On September 1 of that year Concord Presbytery, meeting at Gibbs Mission, passed the following resolution:

> The Presbytery of Concord desiring to promote the efficiency of Pastoral work within its bounds, and at the same time to render its pastorates as convenient and permanent as possible, and of rendering the Pastorates available for the work of Home Missions, resolves:
>
> 1. That all of its churches be grouped into convenient and permanent Pastorates with definite and ascertained salaries annexed.

2. That these Pastorates be combined and arranged into Clusters for convenience of meeting and cooperation in church work.

3. That it be recommended that Stated meetings be held in each Cluster of Pastorates, said meetings to be composed of all the ministers and one ruling Elder and one Deacon from each church.

At these meetings it shall be in order to consult concerning the interests of religion, and especially to devise ways and means to search out and supply with the means of grace, the destitute portions of their territory . . .

Rowan and Davie Cluster No. III

1. Thyatira and Back Creek and Bethesda, $400 + 250 + 250 respectively.....$ 900
2. Salisbury, salary $1000 and manse $200.....=$1200
3. Franklin & Mocksville $500 + 500.....=$1000
4. Third Creek and Unity 350 + 300 & manse $100=$ 750

This includes $850 from the Sustentation fund. The design of the foregoing arrangement is not to interfere, immediately, with existing Pastoral relations, but to realize as rapidly as prudence will allow the specific classification with the designated salaries.[12]

The Minutes of the Session record the regular appointment of delegates to these Cluster meetings from the above date through February, 1880. However, it does not mention any action ever taken with regard to any of the above recommendations.

Because of Thomas Brown's illness, Richard Sterling was named Clerk of the Session early in 1876. The Sessional records are somewhat more detailed and complete from this date. As has been previously mentioned this was the first year for which the copy of the report to Presbytery was recorded in the Sessional Record.

On June 12, 1876, "R. D. Brown, treas., of the deacons was directed to procure a Session Book and Register . . . published by the Presbyterian Board in Philadelphia."[13] This is Volume II of the Minutes of the Session. At this meeting, June 12, 1876,

12. Minutes of Concord Presbytery, Vol. VII, pp. 235-238.
13. Minutes of the Session, Vol. II, p. 2.

the Session adopted a regular order of business for its monthly meetings. This order was as follows:

1. Reading the minutes of the last meeting.
2. Reports of Committees.
3. Are any of the Congregation sick?
4. Have any strangers moved into our community that need attention?
5. The Sabbath School interests.
6. Is there anything of special interest in the congregation?
7. Benevolent & financial matters.
8. Are any members of the church walking unworthily?
9. Has any Elder or Deacon visited the sick officially?[14]

On January 14, 1877, T. B. Bailey was elected an elder. This date marked the beginning of a long period of faithful and unselfish support of the church by Mr. Bailey. He became Clerk in 1883 and served in this capacity until his death in 1916.

These post-war and Reconstruction years were hard ones and money was scarce. On March 14, 1877, the Deacons were directed by the Session to "attend to [the] matter of the pastor's salary, both for the present and past year . . ."; and on July 9 the Session, "Resolved, that the Treasurer of the Deacons be required to make a report to the Session of the financial condition of the church every quarter commencing July 1st." On December 10, 1877, "The Deacons were requested to take the necessary steps to introduce the Envelope system of collections at the beginning of the next year." And, further, the deacons were requested to secure a subscribed yearly amount to the Sunday School.[15]

Perhaps all this was too much of an assignment for on December 20, 1878, two of the three deacons, A. A. Harbin and Albert C. Kelly, "requested the Session to relieve them from discharging the duties of deacons in this church."[16] On April 13, 1879, the only remaining deacon, Rufus D. Brown, moved to Winston-Salem, and the church had no deacons until 1890 when E. L. Gaither and Sanford A. Woodruff were

14. Ibid., Vol. II, p. 2.
15. Ibid., Vol. II, pp. 7-14.
16. Ibid., Vol. II, p. 22.

elected to this office. This election also marks the beginning of long periods of faithful service by church officers. Mr. Woodruff served as a deacon for seven years and as an elder until his death in 1928. Mr. Gaither also served as a deacon for seven years and as an elder until his death in 1943. Mr. Gaither's term of service as a church officer is the longest in the history of the church. He was Clerk of the Session from 1916 to 1936.

"The Communion of the Lords Supper was administered to Thos. Brown who for many months has been confined by sickness to his room, & who greatly desired once more to commemorate the dying love of his Divine Redeemer."[17] The date is November 13, 1880. The next entry in the Sessional Record, dated January 9, 1881, records that "in the death of Brother Brown the church of Mocksville has lost one of her most faithful & efficient officers . . ."[18] He was one of the first three deacons elected in 1841. He served in this capacity until 1853 at which time he was elected an elder serving until his death. For approximately ten years he was the only elder and for several years, the only church officer. He was Clerk of the Session from 1864 to 1865 and again from 1873 to 1875.

In 1882 a definite decline in the church program began. This lasted for approximately six years. The Session met very irregularly, only three times in 1884, once in 1885, twice in 1886, four times in 1887, and twice in 1888. As previously explained Mr. Crawford resided in Lexington during this approximate six-year period and apparently came back to Mocksville on a very limited schedule, possibly once each month. There is recorded a Presbytery report for April 1, 1883, and another for April 1, 1887, both of which show an item (though smaller than prior entries) for pastor's salary. At each Session meeting Mr. Crawford was Moderator. The records show fifty-eight members April 1, 1881, and forty-four members on April 1, 1888. Nine children and eight adults were received into the church during this period. A large number must have moved away.[19]

17. Ibid., Vol. II, p. 31.
18. Ibid., Vol. II, p. 31.
19. Ibid., Vol. II, 1882-1888.

In May, 1889, Rev. P. H. Dalton was serving the church as Stated Supply. Mr. Dalton was a graduate of the University of North Carolina and Union Theological Seminary. There must have been a very close feeling for the Daltons. She was Eliza Mitchell Carter, of Mocksville, and had married Mr. Dalton in 1852. They owned their home (the present 200 South Main Street and adjacent to the present manse lot), lived here, and devoted full time to the Mocksville Church.

The seven-year period of Mr. Dalton's ministry was one of growth and progress. Membership grew from forty-four on April 1, 1888, to sixty-one on April 1, 1896, while total giving more than doubled. Much of the giving, however, was for the new manse built in 1890. The church, in so far as is known, had never had a manse prior to 1890. The pastors had lived or boarded at various places as has previously been shown. Some lived at the location of one of their other churches and commuted to Mocksville.

On July 13, 1889, the Session "discussed the propriety, means, and measures for building a parsonage." On September 8, 1889, "At a Congregational meeting . . . it was moved and adopted that a committee of three be appointed as a building Com[mittee] who should be authorized and empowered to contract for a lot and to build a manse if & when in their discretion they deemed proper. Frank Brown, C. C. Sanford, and T. B. Bailey were appointed on said Com[mittee]."[20] Another congregational meeting was called on October 25, 1889, to elect trustees "to hold the title to the property of the church." Frank Brown and T. B. Bailey "and such Elders and Deacons as might hereafter be elected and their successors in office were chosen Trustees."[21] The trustees lost no time. Four days later, October 29, 1889, they purchased from Dr. and Mrs. W. L. Brown and Mr. and Mrs. Rufus D. Brown the property (210 South Main Street, the present site) on which to build a manse. The purchase price was $350.[22]

The Sessional Record makes no further reference to the building of the manse, and there are no other official extant records. The financial report to Concord Presbytery dated

20. Ibid., Vol. II, p. 51.
21. Ibid., Vol. II, p. 52.
22. Davie County Deed Book 12, p. 467.

April 1, 1890, records an item entered as "Congregational", $632.75; the same entry for 1891 is $313.89, and for 1892 the report shows an item entered as "Misc." for $618. The report for 1893 shows an item "Congregational," $252.42. These amounts for this four-year period are in sharp contrast to the years immediately preceding and following these dates when these entries usually ranged from $25 to $50. It would certainly be logical to assume that most of this money was applied to the debt on the manse.

The manse erected in 1890 was a large two-story, eight-room house. It was well built of frame construction with plastered interior walls. While neither pretentious nor fancy, it was certainly adequate and must have engendered much pride on the part of the congregation. It was used until 1951 when the present dwelling was built. It is interesting to note from an old Day Book kept by the church treasurer in the 1890's that the new manse was rented for some six years, and the rent, $100 per year, was given to Mr. and Mrs. Dalton.[23]

Growth in membership during Mr. Dalton's pastorate was encouraged by at least two preaching missions. In June, 1890, the Rev. W. D. Morton, Synod's Evangelist, held a series of services which resulted in the addition of nine new members. The Session expressed "their gratitude to God for sending us Bro. Morton, who labored among us so faithfully and so successfully. He worked day and night, in season and out of season, and, we thank God—with blessed results."[24] In May, 1894, another ten-day series of services was conducted by the Rev. William Black, Synod's Evangelist. Eleven were added to the church roll bringing the total membership to sixty-two with five listed as non-resident.[25]

On July 24, 1896, Mr. Dalton died at the age of seventy-five. This was the first time a minister had died while serving the church. He was much loved and admired and his loss was

23. Typical entries in the Day Book are custodian, $1.50 per month; putting in glass, 35¢; putting up stove, 25¢; putting in horse racks, 60¢; oil, 15¢; moving barn and building fence and gates, $8.50.

24. Minutes of the Session, Vol. II, p. 56.

25. Ibid., Vol. II, p. 70.

keenly felt by the congregation. The Session passed the following resolutions:

> Whereas Our Heavenly Father hath taken from his field of labor in this world our beloved Pastor, Rev. P. H. Dalton, we, the officers and members of Mocksville Presbyterian Church, hereby express our submission to God's will. "Even so Father, for so it seemed good in Thy sight."
>
> Resolved, 1st, That in the death of the Rev. Pleasant Hunter Dalton, the church at large has lost an earnest Christian worker, the Mocksville Church, a consecrated minister, the Sunday School, a faithful Superintendent, the community, a good citizen, the poor, a friend and benefactor.
>
> 2nd. That a page of our Minute book be dedicated to his memory.
>
> 3rd. That a copy of these resolutions be spread upon our minute book, a copy sent to the family of our deceased Pastor, and a copy sent to the "North Carolina Presbyterian" and our town paper for publication.[26]

On June 9, 1889, Franklin Brown was installed as an elder in the Mocksville Church. He had previously served in this capacity in Mississippi. The election of E. L. Gaither and S. A. Woodruff to the Diaconate made two deacons and two elders (T. B. Bailey and Mr. Brown) serving as church officers in 1890. In 1897 it was decided to elect two elders and three deacons. As has been previously noted E. L. Gaither and S. A. Woodruff were elected elders at this time. The deacons elected and installed were W. T. Woodruff and J. B. Johnstone. Apparently the third person elected declined to serve. Mr. Johnstone had joined the church January, 1897, when he moved to Mocksville from Cleveland, Rowan County, where he had been a deacon in the Third Creek Presbyterian Church. He served the Mocksville Church faithfully and well both as treasurer and church officer. He was a deacon until 1916 and an elder from 1916 until his death in 1937. He served as Clerk 1936-1937.

Two months after the death of Mr. Dalton the congregation requested "Rev. W. J. Tidball to visit us and preach for us on the third Sunday of October, and if the way be clear, to employ him as Stated Supply from that time until the Spring

26. Ibid., Vol. II, p. 81.

meeting of Presbytery."[27] Mr. Tidball served the church for three years. He was born in 1856 and died in 1937. He graduated from Davidson College and studied at John Hopkins University, Union Theological Seminary, and Austin Theological Seminary. He was unmarried. Mr. Tidball also served Taylorsville. During this three-year period the program of the church continued steady although reports to Concord Presbytery show a slight decline in membership and giving. In 1899 the church lost a faithful elder and Sunday School superintendent when Franklin Brown moved to Salisbury. "Through a regrouping of the churches by action of Concord Presbytery at the Spring Session, April, 1900, Rev. W. J. Tidball, by consent, ceased to supply the Mocksville Church."[28]

Thus the Mocksville Presbyterian Church witnessed the dawn of the twentieth century just as it did the nineteenth—without a pastor. The situation, however, was not truly a comparison, but rather a contrast. For in every way the church in 1900 was now a well-established 133-year-old church, carrying on a complete program of work. It had not grown rapidly in numbers partly because of the fact that so many who joined the church later moved elsewhere to live. But it had shown a steady growth—weathered the Civil War and lean, hard years which followed—erected a new sanctuary and manse—and continually enlarged the scope of the church's ministry.

27. Ibid., Vol. II, p. 83.
28. Ibid., Vol. II, p. 99.

CHAPTER V

The First Half of the Twentieth Century

"The officers were intelligent and godly men . . . the ladies also were zealous and devout . . . [the] personnel of the membership of the church [was] very choice, generally speaking . . . This was an ideal work for a young man with little experience."[1] The young man "with little experience" was the Rev. F. M. Allen, pastor at Mocksville from February, 1901, until October, 1907. Mr. Allen had graduated from Union Theological Seminary in 1900. He had just finished a seven-month ministry as Stated Supply at Oxford, North Carolina.

Mr. Allen, now retired after a fifty-five-year ministry, writes that he received a letter around Christmas, 1900, from T. B. Bailey, asking him to visit Mocksville and the church and congregation. He came, stayed a week, preached while here, and was taken visiting among the people by Mrs. Bailey in her carriage. He returned to Oxford with the understanding that he would be called.[2] The call was made in a congregational meeting January 20, 1901, "for one-half of his time at a salary of $300 to be paid quarterly."[3]

In addition to the work in the Mocksville Church, Mr. Allen supplied Cooleemee twice each month. The Cooleemee Church had been grouped with Mocksville in 1900. He worked with a Sunday School mission at South River, supplied at Franklin for approximately one year, and organized the church at Yadkinville. The Sessional Record states that the Session of the Mocksville Church would go to Yadkinville the third Sunday in November, 1901, to install the newly elected officers there. This was less than a year after Mr. Allen had come.

By 1900 churches everywhere were beginning to pay more attention to young people's work in the church. Mr. Allen writes, "The Young People were organized [and] were very active in their objectives." He further states that "they [the young people] were relatively [free] from the many kinds

1. Letter from the Rev. F. M. Allen to the Rev. W. C. Cooper, pastor, First Presbyterian Church, Mocksville, April 16, 1938.
2. Ibid.
3. Minutes of the Session, Vol. II, p. 99.

of worldliness that sap the lives of our young folks today."[4] There was also a Young Men's Brotherhood for a short time.

In 1905, during Mr. Allen's pastorate, the present sanctuary (except the chancel) was erected. The Sessional Record makes no reference to this building. There is a miscellaneous item in the report to Presbytery for the year ending March 31, 1906, of $6,761.39. Undoubtedly this money was for the newly erected church.

Mr. Allen advises that he personally did quite a lot of the actual work on the building himself. He ordered materials—brick shipped by train from Charlotte, lumber and materials from Asheboro and High Point, and steps and window sills from Granite Quarry. He states further that he helped dig the basement to install an acetylene gas system for a chandelier which had been given by a former member and church officer.[5]

The foundation of the 1840 structure (huge rocks) was used, and the present outside walls of the sanctuary, with possibly a few changes in design, were built on it. Some of the brick from the old 1840 building were salvaged and used again in the inside courses of the present walls. When these walls were being re-plastered in the renovation of 1958, these old brick were easily recognized.

The sanctuary erected at this time was the same size as the present sanctuary exclusive of the chancel area. The interior walls were plastered and painted a cream color. A dark-stained paneled wainscoting was used on each wall. The northwest wall (on the congregation's right) and the rear wall were identical to today's structure and contained the same beautiful stained glass windows. One window was also near the rear of the sanctuary in the southeast wall (on the congregation's left). Approximately nineteen feet of this southeast wall was taken up with large folding doors which opened into the Sunday School Annex, described in Chapter VII. For a few years after 1905 this opening was an archway. The wall at the front of the interior of the church contained two stained glass windows, one to the minister's left and one behind the pulpit. This latter one had been boarded over and

4. F. M. Allen letter, **op. cit.**
5. **Ibid.**

darkened. A door on the minister's right opened into the pastor's study. This study was a single room built onto the rear of the church. From this study a door also opened into the Sunday School Annex and another opened onto a small porch.

A platform two and one-half feet high and ten feet wide (slightly narrower on the left) originally extended across the entire front of the sanctuary with a set of steps on either side. The pulpit and pulpit furniture on this platform were slightly to the left of center. The choir pews and reed organ were on this platform to the minister's left with the choir facing the congregation. A green velvet curtain approximately two feet high was across the front of this area. The back of the organ was toward the congregation and was back-to-back against the piano which set on the sanctuary floor in later years. When the present organ was installed in 1947, part of the platform was removed and the organ was placed on the sanctuary floor on the congregation's left. The choir pews were placed on the sanctuary floor in an amen-corner arrangement partly in front of the folding doors. A picture of the green velvet Victorian sofa and chairs and the leather upholstered pulpit furniture used from about 1875 until 1958, as well as a picture of the front of the interior of the sanctuary about 1938, will be found elsewhere in this volume.

The present pews arranged with two aisles (the same as today) and the present front vestibule entrances were used. These pews, the doors, the door and window facings were all a dark-stained color. The beaded ceiling, also stained a dark color, was divided into sixteen blocks by false beams the same as today. Green carpeting was used on the aisles and on the platform and the steps up to it.

For many years the sanctuary was lighted by a large chandelier hanging from the center of the ceiling. Acetylene gas was used for this lighting fixture. Later four electric lights were suspended from the ceiling.

The front porch (except for a wood floor) was the same as today's porch. The vestibule from which one entered the sanctuary on the right was the same as today. The porch on the other side extended around the east corner of the building

and became a narrow porch-like passageway for some twenty feet and joined the Sunday School Annex at the present door which now opens into the hallway. This passageway was partially enclosed by brick arches. The present front brick arches and stone steps were used.

"We had a mind to work," Mr. Allen writes, "and after much labor and self-denial, we completed the new church by God's Grace."[6]

The Sunday School Annex of this new church building was given by Mr. and Mrs. T. B. Bailey: "To the Glory of God, and In Loving Memory of Sarah Lemon Bailey, Evelyn Buckingham Bailey, and Anne Hall Bailey." These were their three children. Anne, age one, died in 1887, and Sarah and Evelyn died twenty-one days apart in a typhoid epidemic in 1899.[7] See Chapter VII.

After a very fruitful work Mr. Allen resigned October 6, 1907. He had witnessed a completely new physical plant as well as growth in numbers, in giving, and in the program of service by the church.

The following year, 1908, the church called another young minister, the Rev. E. P. Bradley, as its pastor. Mr. Bradley had graduated from Davidson College in 1895 and from Union Theological Seminary in 1899 and had taught school and served churches in Albemarle Presbytery. This call to Mr. Bradley resulted in the second longest pastorate in the history of the Mocksville Church, for Mr. Bradley served Mocksville until his death in 1931—four months short of twenty-three years. He was also pastor at Cooleemee for about two years and from 1909 to 1928 was Superintendent of Davie County Schools.[8]

6. **Ibid.**
7. Memorial Plaque, First Presbyterian Church, Mocksville.
 The girls, Sara and Evelyn Bailey, were students at Woman's College of the University of North Carolina. After their death Mr. and Mrs. Bailey donated the Sara and Evelyn Bailey Memorial Room in the Y.W.C.A. Building at the college in their honor. For over thirty years they gave a full scholarship to a local girl to attend Woman's College. (The Hall Family History states that ten or eleven girls were educated through these scholarships.) Mr. and Mrs. Bailey left their home and some personal property to the Presbyterian Orphanage at Barium Springs, North Carolina.
8. Mrs. Bradley says that when Mr. Bradley agreed to accept the position of Superintendent of Davie County Schools the "office" consisted of a burlap "tow-sack" of records placed on his porch by a school board member.

Apparently in 1909 Concord Presbytery was considering adding a third church to the Mocksville-Cooleemee group. On October 25, 1909, the Session instructed Mr. Bradley to write the Presbytery Home Mission Chairman "that we objected to adding any other church to the Mocksville and Cooleemee group—and to arrange with him if possible, for the fifty dollars apportioned to this church for Home Missions to be given for the support of the pastor at Cooleemee."[9] Beginning the next year, Mr. Bradley served the Mocksville Church full time, and the church became fully self-supporting.

On March 6, 1910, R. B. Sanford was ordained and installed a deacon in the Mocksville Presbyterian Church. Mr. Sanford served as a deacon until 1916 when he was elected an elder. He served in this office until the rotation system became effective January 1, 1963. His is the second longest term of service as a church officer in the history of the church. In 1940 he served as Moderator of Winston-Salem Presbytery.

In 1912 Robert Woodruff and Roy M. Holthouser were elected deacons. Mr. Woodruff served until 1944 when he became an elder, serving in this office until his death in 1947. Mr. Holthouser was elected an elder in 1936 and served until January 1, 1963, when the rotation plan became effective. His is the third longest term of service as a church officer. Both of these men also served as church treasurer. B. O. Morris was elected a deacon in 1916 and served until his death in 1940.

On December 9, 1917, two young men, with their family, joined the Mocksville Presbyterian Church by transfer of their letters from Back Creek Presbyterian Church. These two, Henry Poole and Howard Poole, gave a very special honor to the church. They both became Presbyterian ministers. Their education at Davidson College was partly financed by the Education Fund of the Mocksville Presbyterian Church. Rev. Henry R. Poole graduated from Davidson College in 1922 and Union Theological Seminary in 1925. He has served churches in West Virginia and North Carolina and is presently at the Second Presbyterian Church, Lexington, North Carolina. Rev. R. Howard Poole graduated from Davidson College in 1922 and Union Theological Seminary, receiving his Master

9. Minutes of the Session, Vol. II, p. 139.

of Theology degree there in 1931. He has served churches in Fayetteville and Wilmington Presbyteries and is presently at St. Paul's (North Carolina) Presbyterian Church.

In 1917, 1919, and 1920, Synod Evangelists held services in the church. These services conducted by Dr. William Black in 1920 resulted in the addition of twelve new members. Dr. Black returned in 1922 and conducted another series of services. The Sessional Record states, "He preached splendid sermons, had good congregations, and the churches were revived and much good done."[10]

"The members of the Session unanimously disapproved of the change but expressed their loyalty to Synod and acquiesed in the result . . ."[11] Thus the Mocksville Church reacted to the formation of Winston-Salem Presbytery in 1923. The church was of course in the new Presbytery. This reaction is easily understood. The Mocksville Church was one of the original churches in Concord Presbytery when it was formed in 1795. Ties reaching back more than a century and a quarter were severed. As was customary with the church and its officers, the decision was accepted in good faith and Christian spirit.

The newly formed Presbytery included the counties of Ashe, Alleghany, Wilkes, Surry, Yadkin, Davie, Stokes, Forsyth, and Davidson. The same area comprises this Presbytery today. Thus the Mocksville Presbyterian Church has been a charter member of three Presbyteries—Orange Presbytery, organized in 1770; Concord Presbytery, organized in 1795; and Winston-Salem Presbytery, organized in 1923. It is the oldest church in Winston-Salem Presbytery. Mr. Bradley was elected Stated Clerk of the Presbytery when it was organized and continued in this capacity until his death.

From 1916 to 1926 the church had seven officers, four elders and three deacons. More were needed, and on January 10, 1926, it was decided in a congregational meeting to elect one additional elder and five additional deacons. This election was held March 21, 1926. R. D. Poole was elected an elder, and John C. Sanford, John J. Larew, Knox Johnstone, Dr. H.

10. Ibid., Vol. II, p. 228.
11. Ibid., Vol. II, p. 239.

W. Harris, and E. C. Morris were elected deacons. These officers were installed on Sunday, March 28, 1926.

Mr. Bradley became the second successive pastor to add to the church's physical building facilities when in 1928 the Hut was built. This frame building thirty by fifty feet consisted primarily of one large room with a stage at one end. Folding screens were used to partition this room for Sunday School classes. The stage was later removed. A small kitchen was located at one end of the building. The Hut has not been used for Sunday School in recent years. It was renovated in 1957 and is used extensively for meetings, socials, and fellowship suppers.

"That the Session enter into an agreement with Rev. E. P. Bradley to give one-half of his time, the afternoon or night service to mission work in Davie County for which this church agrees to pay him [an additional] three hundred dollars . . ."[12] The year was 1914, and many areas of Davie County were unchurched because they could not afford pastors for anything like full-time service. Mr. Bradley thus filled a spiritual vacuum. Each Sunday afternoon or evening for several years he preached on a pre-announced schedule in churches and schoolhouses at Jerusalem, Advance, Baltimore, Cana, Holmans, Center, Jericho, Bixby, Bethel, and Davie Academy to small but eager groups of listeners who gathered. It would be impossible to estimate the results of this ministry. No doubt hundreds were directly or indirectly led into a church through his unselfish labor.

> This Community will miss Rev. E. P. Bradley who passed to his reward May 28, [1931] . . . he was not only a faithful worker as a minister of the gospel, but he was in the forefront in the big fight which has been going on against the darkness of ignorance in Davie County . . . as a preacher he was able and faithful. Void of hurtful vanity he was "more skilled to raise the wretched than to rise" and the work he started will not die with him. His influence and his name will be long remembered . . .[13]

The following memorial, read at Winston-Salem Presbytery meeting on September 15, 1931, was approved and adopted by the Session and entered in the Sessional Record.

12. Ibid., Vol. II, p. 161.
13. Mocksville Enterprise, June 11, 1931.

When Edward Paschal Bradley's earthly ministry was terminated by the call of our Heavenly Father to his eternal reward, every member of the Presbytery of Winston-Salem suffered the loss of a noble, honored fellow-laborer and the cause of Christ a devoted servant.

. . . Twenty-three years ago he accepted the call to the church at Mocksville where his integrity and faithfulness to duty that ever characterized him made him a minister and citizen who was held in high esteem wherever he was known.

We, his fellow-Presbyters who shared with him the problems, the responsibilities and the joys incident to the trust our Master hath reposed in us, would bear testimony to the strength of his character, the fidelity of his stewardship, the sympathy of his heart and the spiritually sacrificial nature of his soul.

He was truly humble. Interpreting humility to mean neither self-effacement nor self-abasement but rather the recognition of the goodness and the power of God in whatever talent or opportunities he possessed, he unreservedly leaned on God, sought his grace, and wholly and wholesomely dedicated his life to the revelation of the redeeming ministry of his Lord.

He was among us as one who served. When Winston-Salem Presbytery was erected by the Synod he was elected its first Stated Clerk and served in this capacity till his death. He was faithful in the discharge of his duties, regular in his attendance upon the meetings of the Presbytery, zealous for the promotion of its welfare and ever watchful of its interests.

He was truly a minister of the Gospel of Jesus Christ. He was not tainted with "isms". He believed Christ to be the Prophet, Priest, and King whose life and work for the glory of God and the redemption of man were all sufficient and all satisfying for every moral and spiritual need. His ministry was a ministry of the Cross, pointing unregenerate men to the Lamb of God that taketh away the sin of the world and admonishing regenerate men to abide in the Christ as the source of all power, wisdom, comfort and inspiration.

We have lost a friend, the memory of whose presence with the genial heart, its unquestioned loyalty, its unaffected simplicity and fellowship and its wise judgment will abide with us as a precious legacy.[14]

14. Minutes of the Session, Vol. III, pp. 10-11.

Mrs. Bradley, who ably and loyally assisted her husband during his ministry, has continued to make her home in Mocksville.

In the early summer of 1932 the Rev. W. I. Howell came to serve the church. He had graduated from Davidson College and Union Theological Seminary and had been ordained in 1930. He had served churches in West Virginia for two years before coming to Mocksville.

The Great Depression was worsening and the church was aware of the hardships of the people of the community. In July, 1932, the Session recommended "that the committee on charity from our Board of Deacons, inaugurate an inter-church committee for the purpose of handling the needy cases in this community."[15] As was to be expected church contributions substantially declined; however, church membership increased from sixty to eighty-four and Sunday School enrollments from forty to seventy-four under Mr. Howell's leadership. Considerable effort was made to organize more thoroughly the various phases of the church and the Sunday School.

Mr. Howell became the third minister to marry while serving the church. On September 26, 1933, he married Virginia Long, of Statesville, North Carolina. After a two-year ministry Mr. Howell resigned to accept a call to Hamlet, North Carolina.

There is no record of a Session meeting from April 8, 1934, to April 5, 1936. The church was without a pastor. The report to Presbytery for the 1935-1936 church year shows giving just over 25% of the 1930-1931 figure. However the church continued a complete program during these two years. Preaching services were irregular but were conducted whenever a minister was available.

On April 12, 1936, the church called the Rev. W. C. Cooper. Mr. Cooper was a graduate of Columbia Theological Seminary and had served in Mecklenburg County prior to coming to Mocksville. Economic conditions were somewhat stabilized — even slightly improved by this date — and the church's program once again began to move ahead. Mr. Cooper immediately began a Vacation Bible School. An Every Mem-

15. Ibid., Vol. III, p. 12.

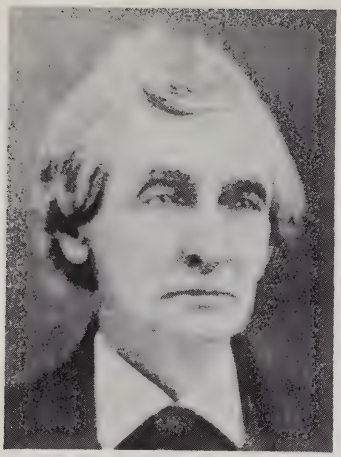


Four small books from Joppa's Library. Left to right: "Catechetical Question Book," "History of the Covenanters," "Christian Mother," "An Alarm to Unconverted Sinners" (with a penciled note to Confederate soldiers). The fifth, "Scripture Questions," belonged to Thomas Brown in 1846.



Estey Cottage Organ placed in the church about 1875, now in possession of Hugh S. Larew.

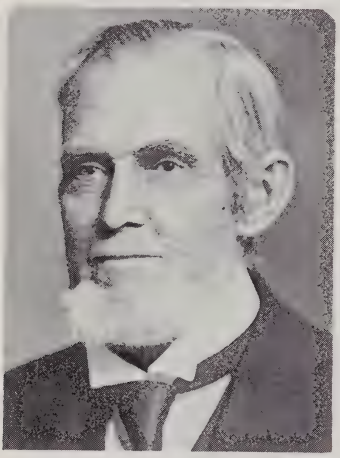
MINISTERS



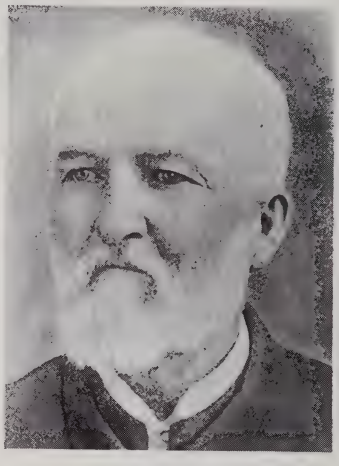
WM. A. HALL, 1827-1851



B. S. KRIDER, 1857-1859



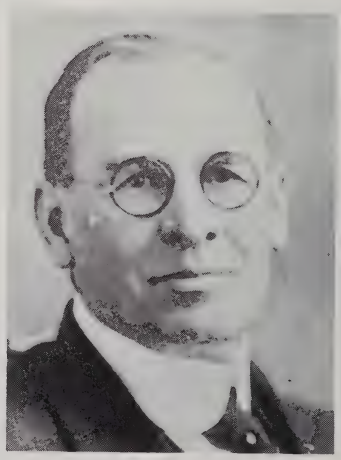
B. L. BEALL, 1861-1862



P. H. DALTON, 1889-1896



F. M. ALLEN, 1901-1907



E. P. BRADLEY, 1909-1931

MINISTERS



W. I. HOWELL, 1932-1935



W. C. COOPER, 1936-1943



J. A. McMURRAY, 1943-1945



ROBERT KING, 1945-1946



E. H. GARTRELL, 1947-1950



PAUL H. RICHARDS,
1951-1957

MINISTERS



WM. F. LONG, 1958-1962



J. E. RATCHFORD, 1962-

Sons of the Church who became ministers

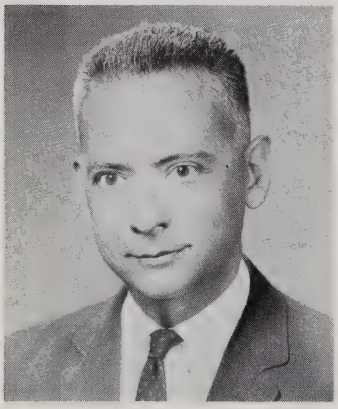


HENRY R. POOLE

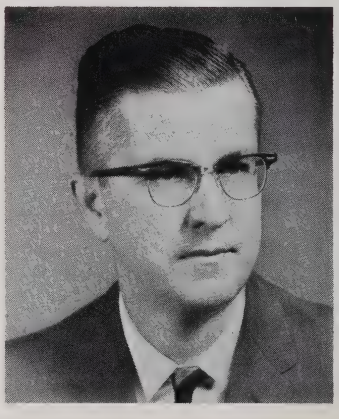


R. HOWARD POOLE

Hugh S. Larew and Rev. William F. Long were of great help to the author, J. W. Wall, in the preparation of this history.

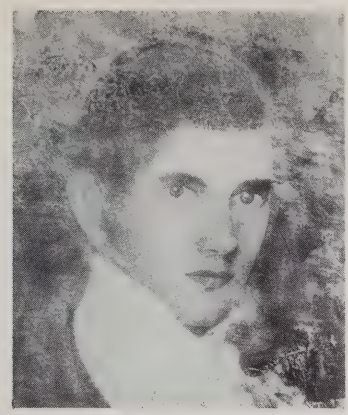


HUGH S. LAREW

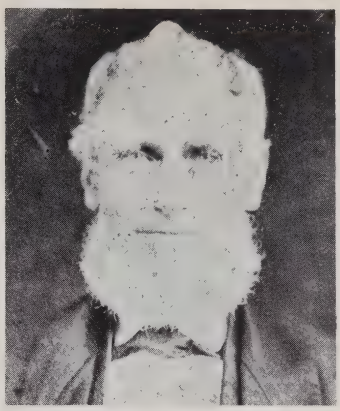


JAMES W. WALL

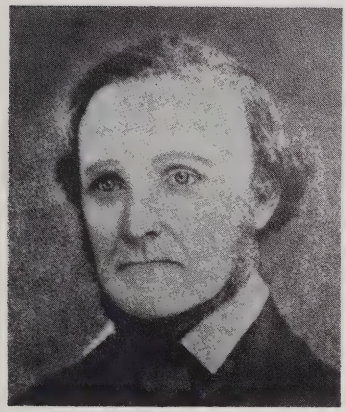
CLERKS OF THE SESSION



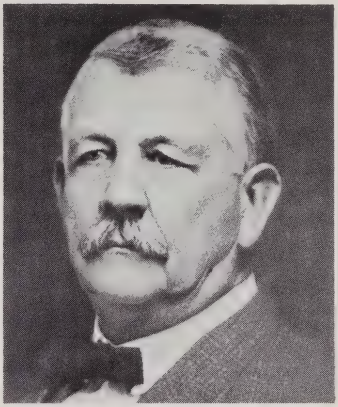
THOMAS McNEELY,
1832-1850



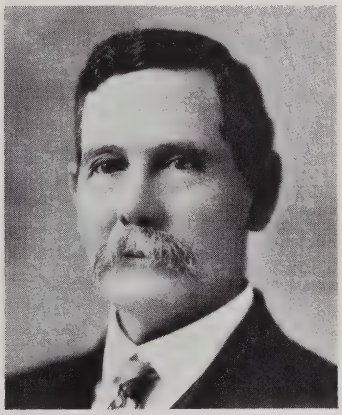
THOMAS BROWN,
1864-1865, 1873-1875



RICHARD STERLING,
1876-1883



T. B. BAILEY, 1883-1916



E. L. GAITHER, 1916-1936

CLERKS OF THE SESSION



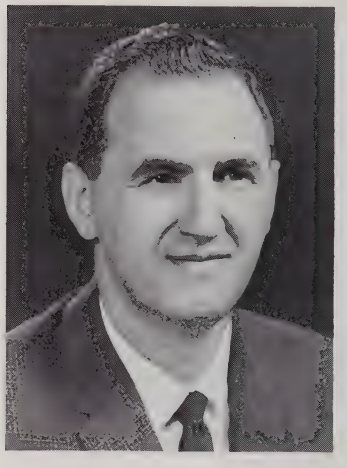
J. B. JOHNSTONE, 1936-1937



R. B. SANFORD, 1937-1959



KNOX JOHNSTONE,
1959-1962



D. J. MANDO, 1963-



VOLUMES I-V, "MINUTES OF THE SESSION", 1832-1963

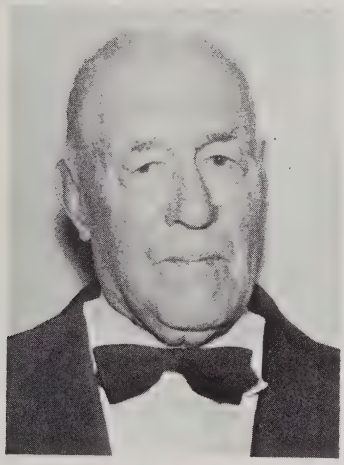
ELDERS, DECEASED SINCE 1900



PAUL B. BLACKWELDER,
1949-1961



J. J. LAREW, 1939-1943



R. D. POOLE, 1926-1934



J. C. SANFORD, 1944-1953



ROBERT WOODRUFF,
1944-1947



S. A. WOODRUFF,
1897-1928







Pulpit furniture used prior to 1958.

ber Canvass was conducted in 1937, and giving increased 400% over the 1936 figure (back to 1930-1931 average).

On May 18, 1937, the church lost one of its oldest and most dedicated elders when J. B. Johnstone died. Mr. Johnstone had served the Mocksville Presbyterian Church twenty-one years as a church officer.

On October 16, 1938, Knox Johnstone and John J. Larew were elected elders, and B. Y. Boyles and Hugh Lagle, deacons. Mr. Larew served in this capacity until his death in 1943. Mr. Johnstone served until January 1, 1963, when the rotation system for elders became effective. He was Clerk from 1959 through 1962. In January, 1961, he was named a trustee of Winston-Salem Presbytery.

During Mr. Cooper's pastorate the officers and congregation made definite efforts to increase membership and attendance. In July, 1939, the officers worked out specified visitation plans on regular assignments and also accepted responsibility for meeting and welcoming people on Sunday mornings.

The effort Mr. Cooper personally made for the church and its work was recognized in 1938 when the Session expressed praise unto the Lord for "sending us a pastor who is so untiring in his efforts, so full of love, for not only his membership, but for all with whom he comes in contact and for growth of the church under his leadership."[16] The church did grow rapidly. The membership which was eighty when Mr. Cooper came in 1937 was 119 when he left in 1943. Sunday School enrollments increased from ninety-seven to 113 during this same period. During the church year 1939-1940 twenty were added by certificate and confession for a net gain in membership of nineteen. For the years 1938, 1939, 1940 the Mocksville Presbyterian Church was a "Church of Distinction." This award was based on growth in membership, increase in giving, and expansion and improvement in the total program of the church.

January 31, 1943, Mr. Cooper announced that he had decided to accept a call to Armstrong Memorial Presbyterian

16. Ibid., Vol. III, p. 44.

Church,[17] Gastonia, North Carolina. The Session "deeply regretted" his action but of course concurred in asking Winston-Salem Presbytery to release him. He and his most helpful wife, Ethel Staton Cooper, could certainly look back upon a fruitful and rewarding ministry in Mocksville. On February 14, 1943, Knox Johnstone, John C. Sanford, and Mrs. Hugh Sanford were named to a Pulpit Committee to procure a pastor for the Mocksville Presbyterian Church.

On June 20, 1943, the church called the Rev. John R. McMurray, D.D., of Ocala, Florida. Mr. McMurray had graduated from Davidson College in 1906 and from Columbia Theological Seminary in 1912. He served the church for one and one-half years, and he and Mrs. McMurray were much admired and loved by the congregation.

The year 1943 brought the loss of two elders. E. L. Gaither died February 10, 1943, after more than fifty-two years of loyal service as a deacon and elder in the church. John J. Larew died September 23, 1943, having served faithfully as deacon and elder for seventeen years. On November 21, 1943, John C. Sanford and Robert Woodruff were elected elders, and on January 21, 1945, J. F. Lowrance was elected an elder. On February 13, 1944, Paul Blackwelder, Lee Lyerly, and Gaither Sanford were elected deacons, and on January 21, 1945, D. C. Rankin was elected to this office.

On January 28, 1945, Mr. McMurray resigned to return to work in Florida. The Sessional Record states: "Our hearts were saddened and we were much grieved at the announcement made at the morning service that he [Mr. McMurray] has accepted a call . . . and feels led by God to accept it."[18] At a congregational meeting held February 4, 1945, a Pulpit Committee, consisting of Mrs. Hugh Sanford, Paul Blackwelder, and John C. Sanford, was appointed.

From September, 1945, to October, 1946, the Rev. Robert King, D.D., supplied the church; however, he was never in-

17. This letter of resignation affixed to the Sessional Record was addressed to the First Presbyterian Church of Mocksville. This is the first use of the name found in the church records. Apparently no official action was taken regarding this change, and the use of the name, First Presbyterian Church of Mocksville, was gradually adopted over a period of years. The name is found as early as 1939 in Winston-Salem Presbytery's Statistical Report to the General Assembly.
18. Ibid., Vol. III, p. 128.

stalled as pastor. Dr. King, who had graduated from Davidson College in 1906 and from Union Theological Seminary in 1911, came to Mocksville from the First Presbyterian Church, Johnson City, Tennessee. He also served Bixby and Cooleemee. Winston-Salem Presbytery had agreed to furnish a full-time lay worker to assist Dr. King in serving Mocksville, Cooleemee, and Bixby. This plan was not completed although summer workers did assist. Considerable effort was made by both Dr. King and the church to reach the "unchurched" in this area. On October 7, 1946, the Session "with great sorrow and regret" agreed to requesting Winston-Salem Presbytery to dissolve his pastoral relation with the Mocksville Church in order for him to accept a call to the Montreat Presbyterian Church. On November 3, 1946, Knox Johnstone, J. F. Lowrance, W. R. Wilkins, Mrs. E. C. Morris, and Mrs. W. F. Robinson were named to a Pulpit Committee.

On May 9, 1947, the Rev. E. H. Gartrell, Jr., was called to serve the Mocksville and Bixby Churches. Mr. Gartrell was a graduate of Hampden-Sydney College and Union Theological Seminary and received his Master's degree in 1947 from Princeton Seminary. He had been a chaplain in the United States Navy during World War II and had held pastorates in Virginia before coming to Mocksville.

On June 6, 1947, Robert Woodruff, a dedicated deacon and elder for thirty-five years, died. On February 20, 1949, Paul Blackwelder was elected an elder, and Hugh Larew and D. J. Mando were elected deacons.

On February 5, 1950, "our pastor [Mr. Gartrell] told the Session that he and his wife, after much thought and prayer, felt they were led by the Holy Spirit, to offer themselves for service in the Foreign Field . . . as missionaries."[19] Mrs. Gartrell, the former Catherine Yates, was the daughter of missionaries in China, where she was born and spent her childhood. She was much in demand as a speaker on the subject of missions and as a Bible teacher. Mr. Gartrell continued to serve the church until May, 1950, one month short of a three-year ministry. During his pastorate the church reached all-time highs in the number of communicant members and in financial

19. Ibid., Vol. III, p. 173.

contributions. The Gartrells were accepted by the World Mission Board and are currently serving as missionaries in the West Brazil Mission.

On March 19, 1950, the congregation named Knox Johnstone, D. C. Rankin, Hugh Larew, Mrs. Paul Blackwelder, and Mrs. W. F. Robinson to a Pulpit Committee to secure a pastor for the Mocksville Presbyterian Church. On May 28, 1950, Mr. Johnstone resigned from the committee for reasons of health, and B. Jason Branch replaced him.

CHAPTER VI

To Serve the Present Age
1950 - 1963

May 16, 1951—"It is with joy and humility that I accept the invitation to serve as your undershepherd. I accept with humility because I recognize my own inadequacy and the tremendous opportunities to be of real service. I accept with joy because of your enthusiasm for us. I know that we shall work together for our Lord."[1] Thus wrote the Rev. Paul H. Richards to the congregation of the First Presbyterian Church of Mocksville.[2]

Mr. Richards, a native of Pennsylvania, had attended Georgia Institute of Technology as a student in the Naval Officers' Training Program during World War II and had received a degree in engineering. He then decided to enter the ministry and enrolled in Union Theological Seminary. Upon graduation in 1950, he was awarded a fellowship for further study and completed requirements for his Master's degree at Princeton Seminary in 1951.

Mr. Richards' six-year pastorate marked the beginning of a period of growth and progress for the church which still continues. A spiritual re-awakening evidenced by a resurgence of interest, zeal, and enthusiasm in the work of the church and the expansion of the total program of the church was well underway prior to Mr. Richards' arrival. The former minister, Mr. Gartrell, had left in May, 1950. Yet during a period of more than a year when the church was without a pastor, Sunday School attendance reached one hundred for the first time in the history of the church; and the Session, in January, 1951, noted that church attendance had continued near average even though the church was without a pastor. So far as is known, the regular worship service was conducted every Sunday morning, primarily by ministers from Davidson College.

1. Minutes of the Session, Vol. III, p. 185.
2. Mr. Richards also served as pastor of the Bixby Presbyterian Church. He conducted the Sunday morning worship service at Bixby at 9:45 A. M. and prayer service there each Friday evening.

Also evident of this renewed interest of the congregation was the building of a new manse. This too was accomplished during the period that the church was without a minister. With approximately forty per cent of the necessary funds previously having accumulated in the church treasury, the church sold the old manse, which had been built in 1890, conducted a successful financial campaign to raise the remainder of the money, and began construction of a new manse in the summer of 1951. The Building Committee was Knox Johnstone, Chairman, E. C. Morris, Paul B. Blackwelder, B. Jason Branch, and Mrs. W. F. Robinson. Hugh S. Larew served as treasurer of this Building Fund. This seven-room brick veneer manse adjacent to the church, on the same site of the former manse, was completed in the late fall of 1951 at a total cost of approximately $16,000.

Expansion of the church's physical plant continued at a rapid pace. In the summer of 1952 the church began construction of a $21,000 Educational Building, described in Chapter VII. This building program was necessary to provide more adequate space for the growing Sunday School.

In early 1954 the church began to consider definite possibilities for renovating the sanctuary and adding additional Sunday School space. Sketches of proposed changes and additions were drawn by Jason Branch and Dexter Byerly and shown to the Session on December 8, 1954. These were placed in the church for the congregation to see. In December, 1955, D. C. Rankin, D. J. Mando, Jason Branch, Mrs. Knox Johnstone, and Mrs. Gaither Sanford, and the pastor, Mr. Richards, were named by the Session to formulate definite plans and proposals. On April 29, 1956, the congregation voted unanimously to accept the proposed renovation and building plans previously approved in a joint officers' meeting and to proceed with the construction when one-half the estimated cost had been paid into the treasury.

Pledges were solicited, and on December 5, 1956, D. J. Mando, treasurer of the Building Fund, reported $4,000 in cash and an additional $10,000 to be available in the spring of 1957. On this same date the officers requested the pastor to ask all who could of the congregation to make payment of pledges by April, 1957.

While the plans for the renovation and building program were gradually being formulated from 1954 until 1957, the total program of the church expanded and developed rapidly.

In 1952 D. C. Rankin was elected an elder, and B. Jason Branch, Paul C. Grubbs, E. C. Dickinson, and Ted L. Junker were elected deacons.

On October 17, 1953, the church lost one of its most dedicated and faithful elders in the death of John C. Sanford. Mr. Sanford had been a church officer for twenty-seven years.

In 1954 B. Jason Branch and Hugh S. Larew were elected elders, and Charles W. Phillips and James W. Wall were elected deacons.

In January, 1956, the Diaconate voted to recommend to the Session that the rotation system, limiting the term of office for the Diaconate, be adopted. It was the consensus of the deacons that this move "would create much more interest both individually and collectively and be a step forward in the progress of our church."[3] The Session and the congregation concurred in this request, and the plan became operative on January 1, 1957. Each deacon is elected for a three-year term and, after having served this term, is not eligible for re-election to the office of a deacon for one year. Since January, 1957, twenty-one men have served as members of this body. (See list of names in Appendix.)

In 1955 the Pre-Budget Canvass plan was adopted. Under this plan the membership is urged to give liberally to the church, and then the budget is made up after this canvass. This system has resulted in considerably increased financial support for all phases of the church's program.

On Sunday, March 25, 1956, at the morning worship service, a "Certificate of Appreciation" was presented to Elder R. B. Sanford. This Sunday marked his fortieth anniversary as an elder in the First Presbyterian Church, Mocksville. He had served as Clerk of the Session since May 23, 1937. The Session in authorizing this presentation ordered that a copy "be spread on the Minutes of the Session."

3. Minutes of the Diaconate, Vol. I, p. 22.

IN APPRECIATION

This Certificate of Appreciation
is presented to
RUFUS BROWN SANFORD
For devoted and faithful service rendered to
First Presbyterian Church
as a Devoted Elder
for over forty years
May abiding satisfaction be your reward and the
years ahead be crowned with God's blessing
Given this 25th day of March 1956

PAUL H. RICHARDS, Pastor

[signed] Elders: Knox Johnstone, Paul Blackwelder, Hugh S. Larew, D. C. Rankin, and Jason Branch[4]

On March 31, 1957, Mr. Richards announced to the Session that he had decided to accept a call to Parkway Presbyterian Church in Metarie, Louisiana. Following this action, the First Presbyterian Church of Mocksville in concurrence with the Bixby Presbyterian Church requested Winston-Salem Presbytery to divide the Mocksville-Bixby field and make Mocksville a single charge with a full-time pastor. This request was granted.

Mr. Richards had experienced a very successful ministry in Mocksville.[5] As already noted a new manse was ready for him and his wife shortly after they came, and a new Educational Building was erected the following year. Plans for the renovation of the sanctuary and enlargement of the church plant had been approved. A financial campaign had been conducted, and part of the necessary funds had been contributed.

There had been a rapid growth in the church and Sunday School memberships. The Sunday School enrollment was 178 in 1951 and had grown to 241 in December, 1956. During this same period eighty-seven new members had been added to the church roll for a net gain of forty-one and a total membership of 167. The church also reached new all-time records in financial contributions. Giving to Benevolences and Current Expenses increased from $6,786 in 1951 to $12,999 in 1956.

4. Minutes of the Session, Vol. IV, p. 33.
5. Mr. Richards was very active in civic and community affairs and in 1954 received the Distinguished Service Award of the Mocksville Junior Chamber of Commerce.

This represented a 92% increase. Per capita giving increased from $53.00 to $78.00 for a gain of 47%. Building Funds receipts totaled $37,586.

The Session and the Diaconate held regular monthly meetings. A Christian Education Committee was formed to direct the educational program of the church.

Wednesday night prayer services were held each week from the beginning of Mr. Richards' pastorate. Weekly prayer services are known to have been held since the early 1900's although there were periods in the 1930's and 1940's when these were not scheduled. The weekly Wednesday evening schedule begun in 1951 has been continued without interruption since, even during the periods when the church has been without a minister.

Mrs. Richards, the former Geraldine Cottongim, gave unsparingly of her time and talents in all these undertakings of the church.

During a part of each summer 1952-1957, Mr. Richards was at Union Seminary doing graduate work toward his Th.D. degree. (He received his degree in 1960 after moving to Louisiana.) Each of these summers, and in 1958, a student from Union Theological Seminary directed or helped with the church program. This was a very satisfactory arrangement for the church, and the students received invaluable experience. (See Appendix for names.)

On April 7, 1957, after Mr. Richards' resignation on March 31, a Pulpit Committee, consisting of Paul B. Blackwelder, chairman, Hugh S. Larew, James W. Wall, Mrs. D. J. Mando, and Mrs. Charles W. Phillips, was named to secure a pastor for the First Presbyterian Church of Mocksville.

On January 1, 1958, the Rev. William F. Long came to serve the church. Mr. Long was a native of Thomasville, North Carolina, and a son of Winston-Salem Presbytery. His studies at Davidson College were interrupted by service in Europe during World War II. After graduating from Davidson College in 1949, he enrolled in the University of North Carolina Law School and received his LL.B. degree in 1952. After practicing law in Charlotte for approximately one year,

he entered Union Theological Seminary, where he completed his studies in November, 1957.

Under his guidance the program of the church moved forward rapidly. The sanctuary renovation and church building plans first considered in 1954 became a reality. In March, 1958, the congregation approved final plans and proposals for this work. In April a second financial canvass showed $39,905 in pledges and $16,421 in cash for this building program. On June 4 it was announced that a contract with Barger Brothers Construction Company had been signed. Work began immediately and was completed in December. For a period of approximately six months, worship services were held in the Hut.

The sanctuary, which had been built in 1905, was completely remodeled and redecorated. The large folding doors which had opened into the Sunday School annex were removed, and this opening was closed making a solid wall to the congregation's left. The arched porch-like passageway on this side of the church was enclosed and became a hallway and vestibule with entrances into the sanctuary and present Educational Building the same as before. The sanctuary ceiling was insulated and plastered, but the original wooden ceiling beams were retained. A new sanctuary wood floor and tile front porch floor were laid, and a new heating system was installed. Recessed ceiling light fixtures were used. The wainscoting was removed, and the interior walls replastered and painted a very light gray with all woodwork a shade darker gray. A door on each side of the chancel connected the sanctuary with the new educational facilities built at this time.

The new chancel area approximately eighteen by twenty-four feet extended beyond the original rear wall of the church for some eighteen feet and was a part of a new two-story building, which added approximately thirty-four hundred square feet (exclusive of the chancel) for pastor's study, Sunday School facilities, and utility. A divided chancel was used, with two long choir pews directly behind the lectern and facing the organ and two short choir pews behind the pulpit. Railings of walnut paneling divide the chancel area. A long communion table and a retable are in the rear center with a clergy seat at each end of the retable. The chancel floor is

elevated; the ceiling is arched and has recessed lighting. Walnut wall panels and walnut furnishings are used in the chancel. A brass wall cross is placed in the high center wall panel above the retable. The ceiling and the walls above the paneling are plastered and painted light gray. The sanctuary pews and the organ were refinished to blend with the walnut paneling and furnishings. Light green carpeting is used in the entire chancel area, across the front of the sanctuary, and on each sanctuary aisle.

Considerable grading was done in the area to the rear of the church, and a part of this area was paved with concrete. Brick retaining walls were built around a part of the Hut, the oil storage tank, and each side of the small parking area to the rear of the church. (See picture.) See Chapter VII for details concerning the other facilities which were a part of this building program.

This entire renovation and building program cost approximately $50,000. This building program along with the erection of the manse and Educational Building made a total expenditure of approximately $87,000 within a period of eight years and gave the church a very adequate physical plant for which it can be truly proud and thankful.

The program of the church grew in other phases as well as physical plant expansion. From January 1, 1958, through December 31, 1961, Sunday School enrollments increased from 234 to 248. During this same period sixty-two new members were received for a total membership gain of fifty-five and a total of 213 communicant members. This represented a 35% increase in communicant members. The church continued a very high level of financial support. Giving to Benevolences and Current Expenses increased from $11,083 in 1957 to $20,723 in 1961 for an 87% increase. Per capita giving rose from $70.00 to $101.00 which represented an increase of 44%. Contributions to Building Funds totaled $34,049. There was especially increased interest in Benevolences. In 1961 the First Presbyterian Church, Mocksville, was third in the General Assembly in per capita giving to Benevolences for churches 200-225 in membership.

In November, 1959, a very significant advancement in the benevolent program of the church was taken when the

congregation voted to "assume the responsibility for one-third salary support for a missionary in the field."[6] The Rev. and Mrs. William F. Junkin of Taiwan (Formosa) were assigned by the World Mission Board. Mr. Junkin was born in China, where his parents were missionaries for forty-seven years. He graduated from Hampton-Sydney College in 1935 and Union Theological Seminary in 1938. He and Mrs. Junkin, the former Jessie McElroy, daughter of a Presbyterian minister, went to China in 1940, where they were assigned to the School of Chinese Studies at Peiping. In March, 1941, they were evacuated to the Philippines. They were imprisoned by the Japanese from December, 1941, until March, 1945. In August, 1947, they returned to China for two years. They then returned to the United States a second time, and he served churches in Abingdon Presbytery. In 1953 they were assigned to Taiwan where he serves as Chaplain of Tung Hai University. Mr. and Mrs. Junkin and their three children are remembered through cards and letters by individuals and groups in the church, and they are continually remembered in our prayers. Their son Bill, a student at King College, has visited our church on two occasions and was sent by our church to the Seventh Quadrennial Youth Convention on the World Mission of the Church in Dallas, Texas, in December, 1960. All of this has certainly made our church feel closer to our World Mission work and has made us as individuals more aware of our own responsibilities to be God's witnesses.

While the above action was a congregational response to a universal call to service, it was encouraged and planned in part by the Christian Outreach Committee, which functioned for some three years during Mr. Long's ministry. This group composed of the pastor, Mr. Long, Hugh S. Larew, chairman, John Johnstone, James W. Wall, Mrs. D. F. Stillwell, and Mrs. Sam Waters met extensively to discuss and formulate the details of the above program, to prepare programs and data for various groups in the church, and to visit inactive members and the unchurched in our town and community.

Early in 1962 the pastor, Mr. Long, recommended to the Session that a financial campaign be conducted to pay off the balance owed on the 1958 renovation and building pro-

6. Minutes of the Session, Vol. IV, p. 110.

gram. Jason Branch served as chairman of this campaign. The necessary amount, approximately $7,000, was quickly raised and the note paid off.

On Sunday, May 6, 1962, the newly renovated sanctuary and newly erected chancel and Sunday School building were dedicated. A former pastor, the Rev. Paul H. Richards, Th.D., preached the dedicatory sermon. This was a very inspiring service with the pastor, Mr. Long, leading the dedicatory prayer with the response by the congregation. A number of former members returned to attend this service and to enjoy the fellowship of a picnic dinner on the church grounds.

On December 5, 1961, the church lost the services of one of its most dedicated officers in the death of Paul B. Blackwelder. Mr. Blackwelder had served as a deacon from 1944 to 1949 and as an elder from 1949 until his death. In 1957 he had served as a member of Synod's Committee To Study Ministers' Salaries.

On February 4, 1962, the Session voted unanimously to adopt the rotation plan for elders and called a congregational meeting for Sunday, February 18, 1962, to recommend that this rotation plan be adopted by the church. This plan was accepted to become effective January 1, 1963, with the elders grouped in three classes according to their length of service. Each elder now serves a three-year term and is not eligible to be re-elected an elder for one year. Also at this meeting James W. Wall was elected an elder.

On May 13, 1962, the pastor, Mr. Long, announced that he had accepted a call to the Armstrong Memorial Presbyterian Church in Gastonia, North Carolina.[7] A congregational meeting was called for Sunday, May 20, 1962, to request the congregation to concur in this dissolution of the pastoral relation between Mr. Long and the church. The congregation concurred in this request and adopted resolutions "recognizing the fruits of Mr. Long's ministry." While pastor, Mr. Long directed the Senior Choir. He also directed the Christmas Cantatas and for these programs also directed a Junior Choir. His wife, Ann Hammond Long, ably and willingly assisted in all the work of the church.

7. Rev. W. C. Cooper had accepted a call to the same church in 1943.

At a congregational meeting on May 20, 1962, a Pulpit Committee, composed of D. J. Mando, chairman, E. C. Morris, John Long, Mrs. W. F. Robinson, and Mrs. Paul Blackwelder, was elected to secure a pastor for the church.

On Sunday, August 5, 1962, the congregation of the First Presbyterian Church of Mocksville extended a unanimous call to the Rev. James E. Ratchford of the West Avenue Presbyterian Church of Charlotte, effective October 1, 1962.

Mr. Ratchford, a native of Waxhaw, North Carolina, received his B.A. degree from Presbyterian College, Clinton, South Carolina. He graduated from Union Theological Seminary in 1939. After serving churches in South Carolina and Virginia, he went to Madison (North Carolina) Presbyterian Church in 1951 and to West Avenue Presbyterian Church in 1956. Mrs. Ratchford is the former Mary Davis Harper, of Clayton, Georgia.

On Sunday night, October 14, 1962, Mr. Ratchford was installed as pastor of the First Presbyterian Church of Mocksville. Rev. Robert A. White presided and propounded the constitutional questions. Rev. Watt M. Cooper delivered the sermon. Rev. Charles M. Murray charged the pastor, and Elder J. Harold McKeithen then charged the congregation. Elder Hugh S. Larew led the installation prayer, and Elder D. J. Mando served as clerk.

At the eleven o'clock worship service Sunday, October 7, 1962, Mr. Ratchford's first service in Mocksville, the church began broadcasting on Radio StationWSDC, which had begun operation in August. These broadcasts are scheduled one month each quarter.

The rotation plan for elders had been accepted by the congregation in March, 1962. On Sunday, November 18, 1962, Edgar C. Dickinson, Paul C. Grubbs, and Ted L. Junker were elected elders for the class of 1965. On Sunday, December 2, 1962, William J. Clark, John K. Johnstone, and Sam S. Short, Jr., were elected to the Diaconate for the Class of 1965; and Charles B. Phillips was elected to fill the unexpired term of Paul C. Grubbs, Class of 1964. At the January meeting of the Session, D. J. Mando was elected Clerk, replacing Knox Johnstone, who was now on rotation.

Mr. Ratchford is basing his sermon topics around the theme of The Christian Year commemorating important events beginning with Advent and progressing through Epiphany, Easter, Pentecost, as well as topics of special emphasis for our denomination. On December 9, 1962, he began the presentation of a Junior Sermon for the children through the Junior Department. The children go down to the front pews of the sanctuary for this part of the service, and they (and the adults) enjoy these messages.

In March, 1963, Mrs. Ratchford organized a Junior Fellowship for children of the Junior Department age. This group is in addition to the Pioneers and Seniors, which also meet each Sunday night.

Palm Sunday, April 17, 1963, became an even more significant worship service for the congregation when eleven young people from a communicants' class united with the church, six of these by baptism.

Holy Week Services were conducted April 10, 11, and 12 with the Sacrament of the Lord's Supper being observed on Maundy Thursday.

In May, 1963, the First Presbyterian Church of Mocksville pledged $6,962 to St. Andrews College and $3,847 to the Presbyterian Development Campaign. These pledges were considerably larger than the amounts that had been apportioned to our church.

CHAPTER VII

Other Phases of the Church's Witness

Sunday School

In a letter from the Rev. S. Milton Frost to T. B. Bailey in 1899, Mr. Frost wrote:

> When a little boy I went to Sunday School held in old Joppa Church. My father [Samuel Frost] taught the class of small boys. The seats had very high backs. Mr. Thomas McNeely was the Superintendent of the school. He often gave a lecture on some religious subject . . . his keen black eyes seem to pierce through me . . . Of all the teachers I ever had, I ever regarded Thomas McNeely with the greatest affection and admiration . . . The school was closed in winter. It was kept every summer till [sic] 1832 (possibly 1833) when it was moved to Mocksville . . .[1]

Extant records would indicate that the Sunday School at Joppa was in operation by 1825 or perhaps even earlier. Mr. William F. Watts, Joppa's second known minister, was very much interested in Sunday School work.

Sabbath Schools were conducted in Davie County as early as 1821 when one was organized at Jerusalem Church. A letter written on August 28, 1887, by Newberry F. Hall to Professor J. T. Alderman, teacher and Davie County Superintendent of Schools, and published in the *Davie Times,* October 21, 1887, tells of the above Sunday School with twenty-five to thirty children attending on Sunday mornings. They read the Bible, memorized verses of Scripture, and those who could not read studied a Webster spelling book. The Rev. Franklin Watts "then preaching at Old Joppa" helped with this school.[2]

While this letter does not state that Mr. Watts was helping with this Sunday School in the year 1821, it is known from the historical sketch written by the Rev. William A. Hall in the front of the Unity Presbyterian Church Sessional Record in 1838 that this William F. Watts, a native of Iredell County, was a licentiate of Concord Presbytery. Mr. Hall states that after the Rev. J. D. Kilpatrick resigned from Unity in 1822

1. S. Milton Frost letter, **op. cit.** This Mr. Frost's father, Samuel Frost, was one of the first three known elders at Joppa. He was elected in 1834.
2. Letter, Newberry F. Hall to Professor J. T. Alderman, August 28, 1887, published in the **Davie Times,** October 21, 1887. See Mary J. Heitman papers, Davie County Public Library.

that Mr. Watts preached there "one or two years with great acceptance." The Minutes of Concord Presbytery record his having been ordained as an Evangelist on June 7, 1825, to serve Joppa and Unity Churches.

In 1825 Mr. Watts was corresonding secretary of the "Olive Branch Sabbath School Union." In a letter dated April 18, 1825, to "The Managers of the Sabbath School at Eaton's Meeting House," Mr. Watts wrote, "We have seen them [Sunday Schools] rise and flourish, produce much excitement and promise much fruit, when, alas, we were unaware, their bright prospects had vanished and left us to reap the bitter fruits of disappointment." The proposed Sunday School Union was designed to establish a definite organization to promote, unify, and firmly establish Sunday School work in Davie County. A rather comprehensive plan of organization with rules and by-laws was proposed in this letter. Each person belonging to the Union would pay twenty-five cents annual dues. Joppa Church must have been a leader in this, for in addition to Mr. Watt's serving as secretary, another Joppa member, Samuel Austin, was vice-president; and a third member, Thomas McNeely, was on the Board of Directors.[3]

Presbyterians had always been noted for their diligence in teaching the Bible, the Catechism, and the doctrines and customs of the church. In the South this was done for both races. On November 8, 1796, the Synod of the Carolinas, meeting at Morganton,

> . . . being moved thereto by the Committee of Overtures did order their members, and all heads of families under their care, who are possessed of slaves, to be careful to give, not only such verbal instruction to those of mature age as their circumstances will admit, but that they also teach the children to read the Scriptures so as to be able to receive instructions from them; and that each member of Synod use his influence in his respective sphere, that this order be carried into effect, and give an account from time to time to his respective presbytery, as it may be required of him. It is the will of Synod that each member read this order to his charge or charges.[4]

3. Mocksville Enterprise, June 21, 1956, quoting a letter then in possession of Mrs. Susan Eaton.
4. Minutes of the Synod of the Carolinas, Vol. I, pp. 197-198.

In 1821 the Synod of North Carolina remarked in its "Narrative on the State of Religion": "It is with pleasure that we learn, that almost universal attention is paid to the religious instruction of the rising generation. Sabbath schools seem everywhere to prevail."[5]

Concord Presbytery, meeting in Morganton in 1830, passed a resolution:

> . . . fully concurring with the General Assembly respecting the vast importance of Sabbath Schools and religious instruction both public and private . . . to establish Sabbath Schools in all their congregations where such institutions do not already exist—to make themselves well acquainted with the system of Sabbath School Instruction according to the most improved plan now in use and to endeavor to establish speedily Sabbath School libraries in every Congregation . . .[6]

In October, 1838, Concord Presbytery, meeting at Joppa Church, passed two significant resolutions: "Resolved that we hail with gratitude to God the formation of a Board in the Presbyterian Church for the purpose of publishing religious tracts and Sabbath School Books." And, "Resolved that a committee be appointed to draft resolutions respecting this Presbytery's becoming auxillary [*sic*] to the Presbyterian Tract and Sabbath School Societies."[7] The following year this Board of the General Assembly listed eighteen books published during the past year and costing between twenty and thirty cents per volume.[8]

The first reference to Sabbath School or Sunday School recorded in Joppa's Sessional Record is an indirect one found in 1843 when reference is made to the death of Mrs. Emily Chaffin, "having lived for the cause of Christ, an ardent friend of Sabbath Scholls [*sic*] and a devoted Christian."[9] The first such direct reference was in 1851 when $5.50 was collected for Sunday School.[10] Beginning in the 1850's, Joppa began contributing to the Colportage Fund, Bible Cause, and Bible Society.

5. Minutes of the Synod of North Carolina, Vol. I, p. 198.
6. Minutes of Concord Presbytery, 1830.
7. Ibid, Vol. IV, p. 120.
8. Minutes of the General Assembly, op. cit., 1838, p. 23.
9. Minutes of the Session, Vol. I, pp. 21-22.
10. Ibid., Vol. I, p. 35.

These ante-bellum Sunday Schools were frequently the only schools available to the poor white children and to the slaves and often taught the rudiments of reading and writing. In the years immediately preceding the Civil War, agents of the Bible and tract societies in the South also distributed abolition materials; and thus the educational work of the church was somewhat tainted, hampered, and curtailed. Despite the fact that it was illegal to teach a slave to read and write, such practice was continued in the Sunday School. On April 20, 1861, one week after Fort Sumter, the Board of Commissioners for the town of Mocksville "ordered . . . that the Secretary notify the Superintendents and teachers of Sabbath Schools to desist from teaching slaves or persons of color, in Sabbath Schools under the[m], the use of letters—and respectfully request their compalince [*sic*] with the same."[11]

The Sessional Record does not give any statistics as to Sunday School enrollments during the first half-century of its operation; however, in 1871 these records show twenty-seven enrolled, and the first recorded complete report to Presbytery, dated April 1, 1876, shows forty "children in Sabbath School."[12]

As was true elsewhere, Sunday School at Joppa for many years was conducted only in the spring, summer, and fall months. However, in 1876 the Session "Resolved, that the Sabbath School be held every Sabbath afternoon unless by consent of the members of the Session it be postponed."[13] It would appear that at this time Joppa was maintaining a Sunday School the entire year.

In 1877 is recorded the first mention of Sunday School officers when T. B. Bailey was named assistant superintendent and A. A. Harbin, librarian.[14] Frequently the pastor served as superintendent, and this was probably the case at this time. In July, 1878, "The Deacons were requested to secure an annual

11. Minutes of the Town of Mocksville, Vol. I, p. 123.
12. Minutes of the Session, Vol. I, p. 123.
13. Ibid., Vol II, p. 4.
14. Twenty-five small volumes marked Joppa or Mocksville Presbyterian Sunday School Library have been found. One of these is numbered "# 192". These include narratives teaching a moral, biographies, interpretations of Scripture, catechisms, etc. The earliest was printed in 1831 by the American Sunday School Union, and several were published by the Presbyterian Board of Publication of Philadelphia in the early 1840's. It is not known to what extent this library functioned nor for what length of time.

subscription to the Sabbath School, to be collected in the same manner as the other contributions of the church."[15] All of this certainly shows an increasing awareness of the importance of Sunday School at Joppa. Fifty were enrolled in April, 1877.

The Sunday School, as did the church, declined in the 1880's, and in 1886 the records showed only eighteen in Sunday School. However, an immediate upsurge followed, and in 1891 when Franklin Brown became superintendent (the first such mention in the Sessional Record), the Sunday School enrolled thirty-five "scholars" and seven teachers. In 1894 the Sunday School enrolled fifty-seven "scholars" and eight officers and teachers—the greatest number until 1929. Apparently Mr. Brown continued to serve as a Sunday School officer for many years, for in 1898 the Rev. W. J. Tidball, the pastor, was superintendent and Captain Brown, assistant.

The minutes do not mention literature or Sunday School materials prior to 1899 at which time $5.50 was spent for Sunday School literature. The next such entry was in 1905 for $11.62. Rev. F. M. Allen, pastor, became superintendent in 1901.

In September, 1902, the Session "moved that the Sabbath School day exercises as recommended by General Assembly be held on second Sabbath in November."[16] The present Rally Day exercises have been observed the last Sunday of September for many years.

Until the erection of the present sanctuary, there were no accommodations for Sunday School classrooms. Mr. F. M. Allen writes that when he came in 1901, "There were no classrooms—no curtains—classes sat in the auditorium as best they could to avoid interfering . . ."[17]

In 1905 when the present sanctuary was built, Mr. and Mrs. T. B. Bailey gave the Sunday School annex adjacent to the sanctuary. This annex when first built was connected to the sanctuary by an arch opening which was soon fitted with large folding doors. This annex now comprising two classrooms and two hallways was at that time divided into a small

15. Minutes of the Session, Vol. II, p. 19.
16. Ibid., Vol. II, p. 109.
17. Letter, Rev. F. M. Allen to James W. Wall, March 24, 1960.

assembly area containing several pews and a piano for Sunday School opening exercises and four small classrooms with wood partitions between each and a draw curtain across the front of each. One class met in the assembly area, and other classes met in the sanctuary. The Women's Class met in the pastor's study.

In 1928 the Hut was erected and used for Sunday School, young people's meetings, and fellowship suppers. The Sunday School was greatly expanded when Mrs. J. J. Larew organized and taught for over two decades a class of young children, most of whom were from homes not represented in the church. Mrs. John B. Johnstone and Miss Daisy Holthouser worked with this group for many years.

In 1932 Mrs. J. B. Johnstone and Mrs. W. F. Robinson were "appointed as the Sunday School Committee . . . the purpose of the Committee being to have control of the Sunday School policies."[18] About this date effort was being made to departmentalize more and better fit the Sunday School activities to various age groups. In 1940 Rev. W. C. Cooper was authorized by the Session to make a careful study "of literature to be used in our Sunday School for 1941."[19] In 1941 Miss Mary Louise Woodson, Director of Young People's Work for the Synod of North Carolina, visited in the church in September, explaining the vital importance of religious education in the home and in the Sunday School. In 1939 a Sunday School picnic was arranged, and this practice continued for several years. A Christmas Party for the children through the Junior Department has been an annual highlight for a number of years.

The Sunday School grew rapidly in the two decades from 1930 to 1950, reaching an enrollment of 131 in 1950. Additional facilities were required, and on November 27, 1951, a committee composed of D. J. Mando, chairman, Miss Daisy Holthouser, Mrs. Everette Eckerd, Paul Grubbs, and Ted Junker was named and given the following instructions:

1. to make a study of Sunday School attendance and a survey of our community for prospects
2. to study the reorganization of the Sunday School and gather any information that will help in arriving at the size of the building

18. Minutes of the Session, Vol. III, p. 13.
19. Ibid., Vol. III, p. 71.

3. to study the needs of a fellowship room and kitchen requirement.[20]

This committee reported to a joint officers' meeting in May, 1952, and at this meeting a Planning Committee of E. C. Morris, chairman, Paul Blackwelder, and Jason Branch was named to draw building plans and estimate costs. This committee reported to a joint meeting of the officers some two weeks later and submitted plans for a $30,000 building. The congregation approved the plans, and the Session and Diaconate in a joint officers' meeting on June 18, 1952, named D. C. Rankin, chairman, E. C. Morris, Jason Branch, T. L. Junker, and Mrs. Paul C. Grubbs as a Building Committee. T. L. Junker served as treasurer of this Building Fund. This two-story building, containing 3900 square feet of new space and 450 square feet of renovated area (the Sunday School Annex), was erected for approximately $21,000. The nine additional rooms greatly facilitated the Sunday School organization and activities. In 1955 Sunday School enrollment was 258 with an average weekly attendance of 148.[21]

In 1951 a Religious Education Committee, consisting of the pastor, Mr. Richards, Knox Johnstone, chairman, James W. Wall, Mrs. Paul Blackwelder, and Mrs. John Durham (appointed in 1952), was named. This group visited several Sunday School buildings in churches in the area and gathered information as to programs, furnishings for the new building, and for setting up a completely departmentalized and standardized Sunday School using the Departmental Graded literature of the Presbyterian Church in the United States. The committee sponsored the attendance of Sunday School personnel at several leadership schools in nearby churches, and, with the help of Miss Ann McMichael and Miss Sarah McNeil, area workers in Christian Education, offered several workshops, clinics, and planning sessions in the church.

At about this time a Church Library began functioning. New volumes were purchased and donated with particular emphasis on books for children and Bible study helps and worship aids.

20. Ibid., Vol. III, p. 192.
21. Presbyterian News (monthly newsletter of the First Presbyterian Church, Mocksville), January, 1956.

The Christian Education Committee meets each month and continues to direct all educational activities of the church. Serving on this committee are two elders, who serve as chairman and vice-chairman, the Pastor, *ex-officio,* the Sunday School Superintendent, Assistant Superintendent, Superintendent of the Children's Division, the Chairman of Christian Education in the Women of the Church, and others who may be appointed by the Session.

This Educational Building was dedicated on Sunday, February 3, 1957. Rev. W. Creed Cooper, a former pastor, preached the Dedicatory Sermon. Sunday School attendance on January 11, 1953, the first Sunday the new building was used, was 124. Attendance the same Sunday four years later was 162.[22]

Since September, 1959, the church has operated a bus which regularly brings fifteen to twenty-five children and adults to Sunday School. Total active enrollment is at present approximately 225 with average attendance approximately 140. The staff each year numbers twenty-five to thirty. The addition to the sanctuary built in 1958 further added to the Sunday School facilities by adding one large multi-purpose assembly Sunday School classroom and the Ladies' Parlor, which is also used for the Women's Sunday School class.

It would of course be impossible to know and name the many scores of dedicated workers and teachers who have worked and taught in the Sunday School for the past 140 years. Theirs has been—and is—a great service to Christ and His Church. The church can certainly be proud of its Sunday School and humbly grateful for God's blessings upon it.

CHAIRMEN: CHRISTIAN EDUCATION COMMITTEE

Knox Johnstone
D. J. Mando
Paul Blackwelder
Paul C. Grubbs
Vice-Chairman

SUNDAY SCHOOL SECRETARIES-TREASURERS (since 1953)

Charles B. Phillips
Robert Lyerly
Robert Stutts
Sam S. Short, Jr.

22. Ibid., January, 1957.

Sunday School Superintendents and Assistant Superintendents

Thomas McNeely, 1832
T. B. Bailey, 1877
Frank Brown, 1891
Rev. W. J. Tidball, 1898
Rev. F. M. Allen, 1901
E. L. Gaither
J. B. Johnstone
R. B. Sanford
Knox Johnstone
D. J. Mando
James W. Wall
Paul Blackwelder
Ted L. Junker
Charles B. Phillips
E. C. Dickinson
John K. Johnstone
Frank S. Brown

Superintendents of Children's Division (since 1953)

Mrs. Paul Blackwelder
Mrs. Paul Grubbs
Mrs. D. J. Mando
Mrs. Frank Brown
Mrs. E. C. Dickinson

Women of the Church

In 1868 the Minutes of the Session record a "subscription . . .taken up for the purpose of repairing [covering] our church building . . . the amount was insufficient . . . whereupon the subscription was increased, but still being insufficient, the Ladies of the congregation came forward & offered the money which they had raised for another purpose to pay the deficiency . . . the offer was thankfully accepted & the claim satisfied. The amt. furnished by the Ladies was ."[1] The amount given by the Ladies is not recorded. While this does not necessarily indicate a separate women's organization at this time, it does show that there was a treasury in some kind of a women's group within the church in 1868.

Mrs. T. B. Bailey, in a historical summary of the work of the women in the church, writes that the first organization

1. Minutes of the Session, Vol. I, pp. 94-95.
Unless otherwise indicated all information in this section came from manuscript copies of "History of Women's Auxiliary of the Mocksville Presbyterian Church, 1890-1925" and 1933-1934 by Mrs. T. B. Bailey; a sketch for the years 1925-1937 and yearly accounts 1937-1943 by Mrs. J. B. Johnstone; and historical accounts written yearly since 1944 by the Historian of the Women of the Church.

of the women was in 1890, and this organization was known as "The Ladies Benevolent Society." There were fourteen charter members in the 1890 organization. These were Addie Reid Brown (Mrs. Frank), President, Eliza Carter Dalton (Mrs. P. H.), Vice-president, Jessie Hall Bailey (Mrs. T. B.), Secretary and Treasurer, Amanda Brown Bell (Mrs. M. F.), Jane Johnstone Bailey (Mrs. Braxton), Josephine Burt Bailey (Mrs. P. M.), Margaret Sterling Carter (Mrs. A. G.), Mattie Sterling Kelly (Mrs. T. L.,) Sara Gaither Kelly (Mrs. William F.), Mary Brown Sanford (Mrs. C. C.), Alice Booe Woodruff (Mrs. W. T.), Janie Gaither Woodruff (Mrs. S. A.), Miss Sara Emily Kelly ("Miss Sallie"), and Miss Daisy Hampton.

This group met in regular monthly meetings for prayer, organized Bible study, and programs on the work of the church. Mrs. Bailey notes that "each meeting was opened by prayer by the pastor [Rev. P. H. Dalton] or Mrs. Dalton, our members, at that time being too timid to lead in prayer. To overcome their diffidence, a slip of paper containing a sentence prayer was, before the meeting, given to each member—this leading to our present plan."

Dues of "one penny a week" were soon discontinued in favor of a free-will offering which was collected in "a bag . . . placed in a conspicuous place at Auxiliary and circle meetings." (This same method was used through 1961 and is still followed in one circle.) For many years the Women pledged $100 per year toward the pastor's salary. For the first two decades of the women's organization, this would have amounted to about one-third of the salary.

The Women were vitally interested in the building of the first manse in 1891. They pledged $100 which they raised by an oyster supper, a candy stew, ice cream suppers, and solicitation cards (to hold money), in addition to the $59.50, which they had in their Treasury at the close of the first year.

About 1901 the name was changed from the Ladies Benevolent Society to the Ladies Aid Society. In 1912 the General Assembly designated the Women's Auxiliary as the official name. The name was changed to the Women of the Church by the 1948 General Assembly.

In 1906 a Presbyterial Union was formed, and in 1907 Adelaide Gaither (Mrs. R. B. Sanford) was a delegate to the first meeting of this Missionary Union of Concord Presbytery.

Until 1908 "all offerings . . . had been confined to Home and Foreign Missions." During that year this practice was changed, and $25.00 was pledged to Union Seminary. The record further states: "Since that time all the causes of the church have been remembered." This is certainly true for scores of "causes" have been loyally supported by the Women in the last half-century. Benevolent giving has included Home and Foreign Missions (now Church Extension and World Missions), Joy Gift, White Cross, Glade Valley School, Barium Springs, William Black Home, Grace Hospital, Foster Falls Orphanage[2], Davie County Home, Davie County Prison Camp, clothing drives, and individual, local church, Presbytery, Synod, and General Assembly needs. The Women have purchased, repaired, and renovated various items of church property, especially the Hut and the Ladies' Parlor. In 1945 and 1946 the Women on several occasions served the Rotary Club and used the profits for missions, the organ fund, and work on the Hut. Total contributions of the Women have exceeded $1000 per year for the past several years.

Far surpassing the monetary contributions of the Women has been the emphasis on spiritual things. Special observances such as World Mission Season, Church Extension Season, annual Birthday objectives and offerings, specified prayer periods, Bible studies, and the reading and study of mission study books have been regularly engaged in. The Women have regularly attended conferences at Montreat, sent delegates to Synodical Training Schools, and sent a Negro delegate to the Negro Women's Conference in Winston-Salem each year.

About 1915 the women's organization, which had since its beginning met as a single group, formed two circles. They continued the general meeting each month and added the monthly circle meeting. In 1924 when they joined the newly-formed Presbyterial of Winston-Salem Presbytery, they "rather unwillingly" shifted the circles. The record adds however that they have long since realized the "wisdom of this plan."

2. Miss Sallie Hunter, beloved teacher in the Mocksville School for twenty-four years and dedicated church worker in the First Presbyterian Church, gave each summer without pay to work in this home.

Circle 3, organized about 1923 by Miss Sallie Hunter shortly after she came to Mocksville to teach in the Mocksville School, was composed of young women and met at night. Miss Hunter served as advisor to this group throughout her years in Mocksville. By 1956 membership in Circle 3 had increased until it was necessary to divide it into two groups. A Business Women's Circle was organized in 1929 but was disbanded in 1938 because of a very small membership. In December, 1939, Circle 4, a "girls' circle", ages 12-15, was organized by Miss Sallie Hunter and Mrs. W. H. Kimrey. This young girls' circle for girls of high school age continued through 1955 when it was discontinued because the girls were attending the Senior High Fellowship on Sunday evening with similar purpose and program. There was a Home Circle as early as 1937 and possibly earlier.

In 1962 the number of circles was increased to six and a Home Circle. Circle 1 meets in the afternoon, Circle 3 in the morning, and Circles 2, 4, 5, and 6 at night. These meet monthly in the homes of the members for Bible Study and program activities. The members of the Home Circle are visited regularly by their chairman. Since 1956 the general meetings of the Women of the Church have been held at night. In recent years the Women and Men have held an increasing number of joint meetings where the fellowship of a covered-dish supper is followed by special programs of interest to both groups. Many of these have been Family Night Suppers.

In 1947 Circle 3 began a nursery during the church service. In addition to helping with the nursery each Sunday, the women are responsible for flowers in the sanctuary, decorations for special programs, refreshments and picnics for Bible School, preparing monthly suppers for the young people (these suppers are paid for by the Christian Education Committee from the Sunday School treasury), helping with the Visitation Desk at the Davie County Hospital at designated times (until 1963). During World War II the Women organized special directed prayer bands to pray daily for the members of the church in the Armed Services.

In 1955 a Scholarship Fund was established, and since that time approximately $1200 has been contributed to young men and women of the church to enable them to continue their

education beyond high school. This Scholarship Fund has been considerably increased, in addition to the regular $100 pledged each year by the Women, by individual gifts and memorials. These grants are awarded by a committee composed of the president of the Women of the Church, the chairman of Christian Education Committee of the Women of the Church, the church's chairman of Christian Education, the advisor for the Senior High Fellowship, and the pastor.

Winston-Salem Presbyterial has met with the Women of the First Presbyterian Church, Mocksville, in 1938, 1947, and 1954 and is scheduled to meet in Mocksville in October, 1963. Several of the women have held Presbyterial offices.[3]

Presidents, Women of the Church

Mrs. Frank Brown
Mrs. P. H. Dalton
Miss Mollie Hall
Miss Sallie Kelly
Mrs. T. B. Bailey
Mrs. J. B. Johnstone

1926-1928	Mrs. Alice Woodruff
1928-1930	Mrs. J. J. Larew
1930-1932	Mrs. C. G. Woodruff
1932-1934	Mrs. Knox Johnstone
1934-1935	Mrs. Alice Woodruff
1935-1936	Mrs. Cecil Morris
1936-1937	Mrs. J. J. Larew
1937-1940	Mrs. Knox Johnstone
1940-1942	Mrs. W. F. Robinson
1942-1944	Mrs. H. A. Sanford
1944-1946	Mrs. Gaither Sanford
1946-1947	Mrs. W. H. Kimrey (Mrs. Gaither Sanford)
1947-1948	Mrs. J. F. Lowrance (Mrs. Knox Johnstone)
1948-1950	Mrs. Paul Blackwelder

3. A daughter of the church and former member of the Auxiliary, Mrs. R. T. Faucette (Laura Sanford), who lived in Chattanooga, Tennessee, became president of Knoxville Presbyterial, Tennessee Synodical president, and chairman of the Women's Advisory Board of the General Assembly.

1950-1952 Mrs. W. F. Robinson
1952-1953 Mrs. Paul Grubbs
1954-1955 Mrs. W. F. Robinson
1956-1957 Mrs. Gaither Sanford
1958-1959 Mrs. Knox Johnstone
1960-1961 Mrs. James W. Wall
1961-1963 Mrs. Eugene S. Bowman
1963- Mrs. Eugene S. Bowman

Historians, Women of the Church

Sketch for years 1890-1925 and for year 1933-1934—Mrs. T. B. Bailey

Sketch for years 1925-1937 and yearly accounts for 1938-1943—Mrs. John B. Johnstone

1943-1948 Mrs. Paul Blackwelder
1948-1953 Miss Sarah Gaither
1954-1955 Mrs. Paul Grubbs
1956-1959 Mrs. James W. Wall
1960-1963 Mrs. W. F. Robinson
1963- Mrs. C. W. Young

Officers in Winston-Salem Presbyterial

Mrs. W. C. Cooper, Secretary of Foreign Missions
Mrs. Knox Johnstone, Secretary of Home Missions
Mrs. Paul Blackwelder, Secretary of Educational Institutions
Recording Secretary
Chairman of Church Extension
Mrs. Gaither Sanford, Secretary of Religious Education
Mrs. J. J. Larew, Secretary of Foreign Missions
Secretary of Spiritual Life
Mrs. Paul Richards, Chairman of Spiritual Growth
Mrs. Charles W. Phillips, Chairman of Annuities and Relief
Mrs. W. F. Robinson, Chairman of Spiritual Growth

Men of the Church

"We had an organization among the young men also—the name of which was 'The Young Men's Brotherhood'. We met once or twice a month on Tuesday evening." Thus wrote the Rev. F. M. Allen in 1938 concerning his pastorate at Mocksville, 1901-1907.[1] The Sessional Record for June 22, 1907, states: "A motion was passed authorizing the pastor of this church, if the way be clear, to organize among the members of this church a 'Brotherhood for Christian Work'."[2] No other information is available, but it is believed this organization lasted for only a very brief period.

In 1944 the Men of the Church was organized with E. C. Morris, president, Knox Johnstone, vice-president, and D. J. Mando, secretary-treasurer.[3] Since that date the Men of the Church have met in regular monthly meetings for fellowship suppers and programs pertaining to the work of Presbyterian men. Joint meetings with the Women of the Church have been frequent, especially for the observance of seasons of special emphasis. Attendance at meetings for the past several years has averaged twenty to thirty men.

Delegates have regularly attended Presbytery's Men's Rallies. In 1949 Paul B. Blackwelder, Hugh S. Larew, and the Rev. E. H. Gartrell attended the first Assembly's Men's Convention in Atlanta, Georgia. Paul B. Blackwelder also attended this convention when it met in Miami in 1957.

In 1962 and 1963 the Men of the Church sponsored a Negro youth delegate to the Christian Youth Conference at Fayetteville, North Carolina.

The following have served as presidents: E. C. Morris, D. J. Mando, D. C. Rankin, Dexter Byerly, Paul C. Grubbs, James W. Wall, Fred Fraylick, Jack R. Cecil, Edward E. Goodwin, John F. Long, and William J. Clark. The present president is John E. Durham.

1. Letter, Rev. F. M. Allen to Rev. W. C. Cooper, April 16, 1938.
2. Minutes of the Session, Vol. II, p. 131.
3. Ibid., Vol. IV, p. 111.

The Young Adults

In 1948 under the leadership of the Rev. E. H. Gartrell, a Couples' Club was organized in the church. This group met regularly for fellowship suppers and programs of interest.

In 1952 a Young Adults Sunday School Class was formed which also included a fellowship supper program and which replaced the above-mentioned group. This class met in the basement of the Manse for several months until the Educational Building was completed. This new group, which has become simply the Young Adults, resulted in a combined young men's and young women's Sunday School class representing ages from high school graduation to age thirty-five or under for a single person or a combined age of seventy-one for a couple. This group has supplied both its own Sunday School teachers as well as scores of teachers in other departments of the Sunday School. It has met regularly for fellowship suppers and developed many programs of its own.

Youth Work

In 1923 Mrs. T. J. Caudell organized for the first time a young people's group, the Christian Endeavor. This group of approximately twelve members, ages eight to twelve, met each Sunday afternoon. Bible study, memorizing Bible verses, and related activities were the programs. After approximately a year the director resigned, and the work, after having temporarily declined, was later taken over by Miss Sallie Hunter, who continued to work with the group for several years. She was assisted in the summers (when Miss Hunter was away) by Miss Daisy Holthouser.

About 1941 there was a division of this group into two different age groups. In this year Mrs. E. P. Bradley organized the Pioneers for children ages six through twelve. The Senior Young People were known as the Kingdom Highways and were directed by Mrs. Paul Blackwelder. These two groups met at 5:00 P. M. each Sunday afternoon. In 1946 attendance was twenty to twenty-five each Sunday.

The young people have regularly attended rallies, conferences, and camps, and several have held Presbytery offices.

In recent years the young people have met on Sunday night, and transportation has been furnished. The Senior High Fellowship is for those in high school and the Pioneer Fellowship for those in the seventh and eighth grades. At present a fellowship supper is served by the Women of the Church one Sunday evening each month and paid for out of the Sunday School treasury.

Since about 1954 the Senior Young People have taken part in the Pre-Vocational Guidance program of our denomination. They study printed materials relative to aptitudes, personality traits, and career choices, have conferences with the aide, and then engage in a two-day testing battery and counseling, now located in the Guidance Center at St. Andrews College, Laurinburg, North Carolina. Approximately twenty to twenty-five of the young people have participated in the past several years. This work has been directed by Mrs. Paul Blackwelder, who was trained for this Vocational Aide work in a special course at Montreat. She has been assisted a part of the time by Mrs. D. F. Stillwell.

In March, 1963, Mrs. James E. Ratchford began a Junior Fellowship for those in the Junior Department of the Sunday School. It meets at the same time as the two other groups.

Information furnished by Mrs. T. J. Caudell, Miss Daisy Holthouser, Mrs. E. P. Bradley, Mrs. Paul Blackwelder, and Hugh S. Larew.

Vacation Bible School

The first recorded Vacation Bible School was in 1936, the first year of Mr. W. C. Cooper's pastorate.[1] This school has been conducted regularly since that date. As a rule the pastor or summer worker has served as superintendent. In 1957 Mrs. Everette Eckerd served in this capacity. During several years

1. Minutes of the Session, Vol. III, p. 32.

2. Information also from the file of Newsletters.



Sanctuary about 1938.





Congregation, Sunday morning, June 23, 1963.



ELDERS: Front row, left to right: D. J. Mando, T. L. Junker, P. C. Grubbs, C. W. Phillips, J. W. Wall. Back row: H. S. Larew, B. J. Branch, D. C. Rankin, E. C. Dickinson, R. B. Sanford. Insert left, Knox Johnstone; inset right: R. M. Holthouser.



Communion set and collection bags now at the Historical Foundation, Montreat.



DEACONS: Front row, left to right: L. G. Sanford, W. J. Clark, E. A. Eckerd, C. B. Phillips, E. E. Goodwin, J. R. Cecil. Back row: S. S. Short, Jr., J. F. Long, J. C. Jones, E. C. Morris, F. S. Brown.



Choir, Sunday morning, June 23, 1963: Front row, left to right: Gail Hendrix, Mrs. W. J. Clark, Mrs. E. E. Goodwin, Martha James, Mrs. R. A. Carter, Nancy Grubbs. Back row, H. S. Larew, Organist; P. A. Reichle, Director; J. R. Cecil, Mrs. D. J. Mando, Mrs. Sam Waters, Jane Mando.



Present Sanctuary



Present Manse, constructed in 1951.



Left to right: Front of Hut, south entrance to 1958 addition, and rear entrance to Educational Building, constructed in 1951.

Report to the Secretary of Treasury
to April 1st 1878

1	1	17	0	44	3	6	28	46	

Lumber Estimates

in the 1940's, this school was a joint effort of the Presbyterian and Methodist Churches and of the Presbyterian, Methodist, and Baptist Churches of Mocksville.

This summer program has developed into a very important part of our church activity. It has reached hundreds of children and engaged the services of scores of adult and youth leaders. Enrollments for several years have been approximately 85 to 125. Bible study, printed program materials, and crafts comprise the curriculum along with recreation, refreshments, and picnics. At the conclusion of the school a Bible School Commencement during the Sunday School hour is a highlight each summer. In 1963 the Bible School was conducted for only one week, and there was no commencement.

Music

Nothing is known about music or singing at Joppa Church for the first century of its existence. Of course there was congregational singing. The writer believes that this singing from about 1820 to 1849 was very probably led by Thomas McNeely. This belief is based on two statements from the letter written by the Rev. S. Milton Frost to T. B. Bailey in 1899 in which Frost says that at the dedication of the Mocksville Methodist Church in 1833, "Just before the services began, Mr. McNeely, who had a very sweet voice, was asked to sing. He led in singing the hymn:

'How tedious and tasteless the hours,

When Jesus no longer I see.' "

He also says that when Joppa's Sunday School moved to Mocksville in 1832 or 1833, "the children and young people met early at the house of Rev. W. A. Hall . . . formed in line two by two, and marched to the new church . . . singing 'Come ye that love the Lord' . . . Mr. McNeely led the singing."

It was the custom in this period for a church to have a precentor who stood in front of the congregation and "lined the Hymns." Churches sang the Psalms one line at a time as it was read by the precentor. Frequently the churches sponsored singing schools. The music was divided into "air, treble,

and bass," and each part was learned from memory. Hymnbooks had not been introduced.

Tradition says that Mr. Thomas Brown used a tuning fork and "histed the tune" for the congregation and that his voice had a sort of "twang". Perhaps he led the singing with Mr. McNeely or after Thomas McNeely left in 1849. Thomas Brown died in 1881.

Probably about 1875 the church acquired its first organ—an Estey Cottage Organ. This organ was placed in front of the raised pulpit platform, and Miss Sallie Kelly was the organist for many years. She sat on a cushion on the front pew and played for the service. Mrs. J. M. Downum (age 95), the former Margaret Kimbrough, remembers as a little girl carrying the church key to unlock the building (1840-1904 structure) to practice on this organ when she substituted for "Miss Sallie." Adelaide Gaither (Mrs. R. B. Sanford) also served as organist.

Probably about 1915 a Mason-Hamlin Church Organ was purchased. This organ was played by Mrs. R. B. Sanford and Mrs. J. J. Larew. The organ was on the platform with the back toward the congregation. About 1930 the piano was moved from the Sunday School Annex and placed on the sanctuary floor—back-to-back with the organ.

In 1947 the present Moeller Portable Pipe Organ was installed. This event was the culmination of an intensive effort over a period of years during which time the congregation had worked and saved to make this possible. The fund for the purchase of this organ was actually started when the Rev. John A. McMurray announced at a Sunday morning service that he was giving Frank Larew fourteen cents and asking him to serve as treasurer of an organ fund.

The present organist is Hugh Larew. P. C. Grubbs, a student at St. Andrews College, is assistant organist.

Until the installation of the organ in 1947, the choir occupied the pews on the raised platform to the left of the pulpit facing the congregation. With the installation of the organ, which was placed on the sanctuary floor to the right of the pulpit, the choir then occupied pews near the organ and facing

the northwest wall of the sanctuary. With the addition of the new chancel, the organ and choir were moved into this new area.

Several persons have served as choir director for brief periods of time or for special occasions. Since about 1952 the choir has met weekly for practice. Rev. William F. Long, who served the church from 1958 to 1962, was also choir director during these years. Under his guidance the choir began the regular presentation of an anthem each Sunday morning at the worship service.

Christmas Cantatas have been periodically presented since the late 1930's and have been regularly presented since 1952—often with a Junior Choir participating. The present choir director is Paul A. Reichle.

Music is certainly an important part of worship. It is impossible to name all those who have participated; certainly the church is greatly indebted to all who have contributed their talent and time in this work through the years.

Newsletter

Since November, 1951, shortly after the arrival of the Rev. Paul Richards, the church has published a monthly mimeographed newsletter, *Presbyterian News*. A better-informed congregation has been the result of this important work. Mrs. Everette Eckerd served as editor from the beginning in 1951 until March, 1963. The pastors, summer workers, and Miss Shirley Lagle, Mrs. E. C. Morris, and Mrs. Dexter Byerly have assisted with the publication.

Since April, 1963, the present pastor, the Rev. James E. Ratchford, has served as editor. He is using the publication, now titled *The First Presbyterian Newsletter, Mocksville, N. C.*, primarily to announce and emphasize forthcoming events, programs, and plans of the church. The *Newsletter* is now being mailed into the homes of the congregation instead of being distributed at the close of a morning worship service.

The *Newsletter* was most helpful in the preparation of this book. Many items not a part of the official records were found recorded in it.

"Truly God Hath Been Good Unto This People."

1767-1963—196 years of Christian witness by the ministers and congregation of the church known at different times as Forks of Yadkin, Joppa, and First Presbyterian Church of Mocksville.

In numbers the church has grown from a very small group to the present membership of 227 communicants—the largest in the history of the church.

In physical plant facilities the church has expanded from a small one-room log building to the present beautiful and very adequate edifice.

From an occasional preaching service the church has developed a very complete program of worship, teaching, prayer, stewardship, and fellowship.

But this growth and these achievements, while impressive and easily recognized, do not comprise the church—the church is the body of believers in Christ through whom He works and who are His workmen. This church has, for 196 years, been God's instrument in Mocksville and Davie County, in North Carolina, in our Southland, in our nation—and wherever His name is known.

May this glance in retrospect serve to inspire us to greater service so that we may ever declare with the Psalmist, "Truly God hath been good unto this people."

Appendix

APPENDIX

Pastors and Stated Supply

J. D. Kilpatrick	1792-1796	W. J. Tidball	1897-1900
William F. Watt	1825-1826	F. M. Allen	1901-1907
William A. Hall	1827-1851	E. P. Bradley	1909-1931
Jesse Rankin	1852-1856	W. I. Howell	1932-1935
B. S. Krider	1857-1859	W. C. Cooper	1936-1943
B. L. Beall	1861-1862	Dr. John A. McMurray	1943-1945
S. S. Murkland	1862-1863	Dr. Robert King	1945-1946
W. M. Kilpatrick	1864-1866	E. H. Gartrell	1947-1950
George M. Gibbs	1868-1873	Paul H. Richards	1951-1957
A. L. Crawford	1875-1888	William F. Long	1958-1962
P. H. Dalton	1889-1896	James E. Ratchford	1962-

Elders

Thomas McNeely prior	1832-1850
Samuel Frost	1834-1845
James R. Linn	1834-1849
John W. Torrentine	1834-1848
Isaac A. Witherspoon	1845-1849
Stephen L. Howell	1845-1863
Thomas Brown	1853-1881
Dr. Robert Galloway	1868-1872
Dr. John Wilson	1871-1872
Richard Sterling	1876-1883
T. B. Bailey	1877-1916
Franklin Brown	1889-1899
E. L. Gaither	1897-1943
S. A. Woodruff	1897-1928
J. B. Johnstone	1916-1937
R. B. Sanford	
1916 — Rotation Class	1962
R. D. Poole	1926-1934
Roy M. Holthouser	
1936 — Rotation Class	1962
Knox Johnstone	
1939 — Rotation Class	1962
J. J. Larew	1939-1943
John C. Sanford	1944-1953
Robert M. Woodruff	1944-1947
J. F. Lowrance	1945-1947
Paul B. Blackwelder	1949-1961
D. C. Rankin	
1952 — Rotation Class	1963
B. Jason Branch	
1954 — Rotation Class	1963
Hugh S. Larew	
1954 — Rotation Class	1963
D. J. Mando	
1958 — Rotation Class	1964
Charles W. Phillips	
1958 — Rotation Class	1964
James W. Wall	
1962 — Rotation Class	1964
Class of 1965	
Edgar C. Dickinson	
Paul C. Grubbs	
T. L. Junker	

Deacons

Stephen L. Howell	1841-1845	E. L. Gaither	1890-1897
Thomas Brown	1841-1853	S. A. Woodruff	1890-1897
Absalom Knox	1841-	W. T. Woodruff	1897-1909
Willis Hall	1868-1872	J. B. Johnstone	1897-1916
A. A. Harbin	1868-1878	R. B. Sanford	1910-1916
Rufus D. Brown	1876-1879	Robert Woodruff	1912-1944
Albert C. Kelly	1876-1878	Roy M. Holthouser	1912-1936

B. O. Morris	1916-1940	Lee Lyerly	1944-1952
John C. Sanford	1926-1944	D. C. Rankin	1945-1952
J. J. Larew	1926-1939	Hugh S. Larew	1949-1954
Knox Johnstone	1926-1939	D. J. Mando	1949-1956
Dr. H. W. Harris	1926-1929	B. Jason Branch	1952-1954
E. C. Morris	1926-1958	Paul C. Grubbs	1952-1956
Hugh A. Lagle	1939-1948	Edgar C. Dickinson	1952-1958
Ben Y. Boyles	1939-1957	T. L. Junker	1952-1956
Paul B. Blackwelder	1944-1949	Charles W. Phillips	1954-1957
L. Gaither Sanford	1944-1957	James W. Wall	1954-1958

Rotation System Began

Class of 1959
Jack R. Cecil
John E. Durham
Joseph C. Jones
Class of 1960
Paul C. Grubbs
T. L. Junker
D. J. Mando
Eugene S. Bowman (to fill unexpired term)
Class of 1961
John K. Johnstone
Charles B. Phillips
Robert Stutts
Class of 1962
Edgar C. Dickinson
E. C. Morris
James W. Wall
T. L. Junker (to fill unexpired term)
Class of 1963
Frank S. Brown
Jack Cecil
Dr. E. A. Eckerd
Class of 1964
Edward E. Goodwin
Paul C. Grubbs
John F. Long, Jr.
Class of 1965
John K. Johnstone
William J. Clark
Sam S. Short, Jr.
Charles B. Phillips (to fill unexpired term)

Clerks of Session

Thomas McNeely	1832-1850	(Rev. G. M. Gibbs)	1872-
(Rev. William A. Hall)	1850-1851	Thomas Brown	1873-1875
Stephen L. Howell	1851-1863	Richard Sterling	1876-1883
Thomas Brown	1864-1865	T. B. Bailey	1883-1916
(Rev. W. M. Kilpatrick)	1866-1867	E. L. Gaither	1916-1936
(Rev. George M. Gibbs)	1868-	J. B. Johnstone	1936-1937
A. A. Harbin (Deacon)	1869-1870	R. B. Sanford	1937-1959
(Rev. G. M. Gibbs)	1871-	Knox Johnstone	1959-1962
Dr. John Wilson	1871-	D. J. Mando	1963-

Chairmen of Board of Deacons
1953-1963

B. Jason Branch (2 years)
D. J. Mando
L. Gaither Sanford
James W. Wall (2 years)
John E. Durham
E. C. Morris
Jack R. Cecil (2 years)
Edward E. Goodwin

Trustees

1840
William F. Kelly
Isaac Witherspoon
Thomas Brown
1843
Thomas McNeely
Isaac Witherspoon
H. Reynolds

1889
Frank Brown
T. B. Bailey
and all Elders and Deacons hereafter elected and their successors in office
1958
Knox Johnstone
D. J. Mando
Hugh S. Larew

Seminary Students assisting in the Summer

Howard Paul	1952	Jerome C. Jones	1956
Reid Erwin	1953	Harold McKeithen	1957
R. S. (Dick) Andrews	1954	James Sample	1958
James Campbell	1955		

Elders Serving as Commissioners to General Assembly

E. L. Gaither	1906	Knox Johnstone	1944
R. B. Sanford	1940	D. C. Rankin	1956
John J. Larew	1942	Hugh S. Larew	1959

Church Treasurers

E. L. Gaither
J. B. Johnstone
Robert Woodruff
Roy M. Holthouser
Mrs. Hugh Sanford
Hugh S. Larew
Paul C. Grubbs
Jack R. Cecil
Dr. E. A. Eckerd

Treasurers of Building Funds
(since 1950)

Manse—Hugh S. Larew
Educational Building—
Ted L. Junker
Church Renovation—D. J. Mando

Members Serving in Armed Forces, World War II

Paul C. Grubbs
Carroll Hay, Jr.
Sammy Hay (Killed in action)
Willard H. Kimrey
Andrew Lagle
Hugh S. Larew
W. B. LeGrand
Joseph J. Patner
John S. Sanford
Marshall C. Sanford
Rufus B. Sanford, Jr.
Frank Short
Henry Short
Charles G. Woodruff
Nell Holthouser, Women's Army Corps

Members Serving in Armed Forces, Korean War

Dr. E. A. Eckerd
Robert Franklin Larew
Henry Short

STATISTICAL SUMMARIES, 1832-1876

First record, November 10, 1832

Membership	26 white, 3 Negro

1832-1851

Added to roll	102 white, 38 Negro
Membership, 1851	35 white, 27 Negro
Net Gain	9 white, 24 Negro
Infant baptisms	109 white*

1852-April 13, 1868

Added to roll	35 white, 20 Negro
Membership, April 3, 1868	34**
Net loss	1
Infant baptisms	17 white

April 13, 1868-April 1, 1876

Added to roll	37 (See reproduction of 1876 Presbytery Report)
Membership, April 1, 1876	44
Net Gain	6
Infant baptisms	6

* A partial listing of baptisms of Negro children is also recorded.
** The Mocksville Colored Presbyterian Church was organized in 1867 with 27 communicants.

COMPARATIVE STATISTICS
NUMERICAL GROWTH AND CONTRIBUTIONS
FOR THE YEARS 1876-1962 [A]

	Baptisms	Members Added	Members Lost	Net Membership Change	Year End Membership	Benevolences	Current Expenses	Building Fund Receipts (B)	Total Contributions
1962	10	20	7	+13	218	$ 9,107	$11,869	$ 2,947	$23,923
1961	6	10	6	+ 4	205	7,606	13,117	9,067	29,790
1960	8	20	8	+12	201	8,110	12,242	5,195	25,547
1959	21	17	5	+12	189	6,334	13,897	5,864	26,095
1958	13	25	6	+19	177	7,836	11,415	13,923	33,174
1957	5	8	17	− 9	158	4,547	6,536	6,360	17,443
1956	8	19	12	+ 7	167	5,020	7,979	5,252	18,251
1955	4	14	7	+ 7	160	4,389	7,321	767	12,477
1954	7	11	10	+ 1	153	4,914	7,979	2,887	15,780
1953 (C)	11	12	12	—	152	3,785	5,292	2,481	11,558
1953	7	25	8	+17	152	3,815	8,245	14,435	26,495
1952	7	24	16	+ 8	135	3,582	5,426	11,664 (D)	20,672
1951	0	0	2	− 2	127	3,373	3,413	—	6,786
1950	3	3	3	—	129	3,902	4,802	—	8,704
1949	4	11	18	− 7	129	2,428	3,495	562	6,485
1948	7	12	6	+ 6	136	3,183	3,078	1,129	7,390
1947	13	19	3	+16	130	2,355	3,155	267	5,777
1946	5	11	9	+ 2	114	1,524	1,950	2,375	5,849
1945	2	11	4	+ 7	112	1,829	2,986	524	5,339
1944	3	10	21	−11	105	1,447	2,282	338	4,067
1943	3	6	3	+ 3	116	1,168	2,278	207	3,653

1942	2	5	7	− 2	113	877	2,577	393	3,847
1941	2	7	3	+ 4	115	958	2,440	263	3,661
1940	14	20	1	+19	111	691	2,845	—	3,536
1939	4	4	3	+ 1	92	912	2,405	—	3,317
1938	2	14	3	+11	91	1,893	2,382	—	4,275
1937	7	10	14	− 4	80	441	1,902	1,840	4,183
1936	0	0	0	—	84	140	938	—	1,078
1935	1	1	5	− 4	84	603	1,926	—	2,529
1934	4	13	0	+13	88	799	1,780	—	2,579
1933	1	15	0	+15	75	810	1,913	—	2,723
1932	0	0	0	—	60	106	20	—	126
1931	4	4	12	− 8	60	1,836	2,218	—	4,054
1930	1	1	2	− 1	68	1,792	2,498	—	4 290
1929	1	1	1	—	69	2,041	2,167	148	4.356
1928	1	0	1	− 1	69	2,530	1,446	514	4,490
1927	3	6	6	—	70	2,525	1,491	—	4,016
1926	2	4	12	− 8	70	2,004	1,342	—	3,346
1925	11	11	0	+11	78	1,212	1,538	—	2,750
1924	1	0	0	—	67	1,441	1,347	—	2,788
1923	1	0	0	—	67	2,422	1,597	—	4,019
1922	0	0	0	—	67	1,454	1,593	—	3.047
1921	2	11	8	+ 3	67	2,741	1,526	—	4,267
1920	0	3	2	+ 1	64	2,112	1,009	—	3,121
1919	1	0	1	− 1	63	1,212	974	—	2,186
1918	1	10	14	− 4	64	668	1,022	—	1,690
1917	1	1	0	+ 1	68	724	1,038	—	1,762
1916	5	9	2	+ 7	67	2,768	959	—	3 727
1915	0	8	2	+ 6	60	526	800	—	1,326
1914	2	2	5	− 3	54	424	656	—	1 080

COMPARATIVE STATISTICS (Continued)

	Baptisms	Members Added	Members Lost	Net Membership Change	Year End Membership	Benevolences	Current Expenses	Building Fund Receipts (B)	Total Contributions
1913	1	3	2	+ 1	57	$ 563	$ 620	$ —	$ 1,183
1912	3	4	2	+ 2	56	460	623	—	1,083
1911	2	0	3	− 3	54	437	611	—	1,048
1910	2	4	6	− 2	57	489	622	—	1,111
1909	0	0	14	−14	59	287	479	—	766
1908	1	6	0	+ 6	73	277	366	—	643
1907	1	5	2	+ 3	67	341	355	—	696
1906	0	0	5	− 5	64	237	425	6,700	7,362
1905	0	1	0	+ 1	69	293	448	—	741
1904	3	9	1	+ 8	68	263	497	—	760
1903	1	2	1	+ 1	60	238	526	—	764
1902	0	8	4	+ 4	59	262	645	—	907
1901	0	0	2	− 2	55	181	258	—	439
1900	4	4	7	− 3	57	195	337	—	532
1899	2	7	8	− 1	60	216	310	—	526
1898	1	1	2	− 1	61	177	613	—	790
1897	0	3	2	+ 1	62	150	443	—	593
1896	0	0	1	− 1	61	172	366	—	538
1895	7	15	7	+ 8	62	295	268	—	563
1894	0	0	2	− 2	54	169	339	—	508
1893	2	8	2	+ 6	56	156	605	—	761
1892	1	1	0	+ 1	50	151	261	618	1,030
1891	3	11	7	+ 4	49	138	533	—	671
1890	0	1	0	+ 1	45	54	818	—	872

1889	2	1	2	− 1	44	23	253	—	276
1888	3	5	1	+ 4	45	30	269	—	299
1887	3	2	0	+ 2	41	4	259	—	263
1886	0	1	1	—	39	3	235	—	238
1885	0	0	0	(A)	39	(A)	(A)	(A)	(A)
1884	1	4	15	−11	39	11	269	—	280
1883	4	0	6	− 6	50	29	191	—	220
1882	1	1	3	− 2	56	27	323	—	350
1881	2	0	2	− 2	58	22	284	—	306
1880	0	1	1	—	60	14	458	—	472
1879	1	2	2	—	60	6	451	—	457
1878	6	10	6	+ 4	60	54	578	—	632
1877	6	12	0	+12	56	55	732	—	787
1876	9	20	—	—	44	117	659	—	776

NOTES: (A) Data obtained primarily from Session Minutes, supplemented where necessary by Synod's Office, Raleigh, N. C. and the Historical Foundation, Montreat, N. C. Financial Data for 1885 was unobtainable.

(B) Building Funds may be identified as follows:
1892—Construction of First Manse
1906—Sanctuary Construction
1928-29—Construction of Hut
1937—Renovation of First Manse
1941-52—Construction of Second Manse
1953-62—Overlapping Programs of Educational Building and Sanctuary Renovation

(C) In 1953, Annual Reporting was Begun on Calendar Year Basis. Previously, the Church had been reporting on the basis of a Fiscal Year ending March 31.

(D) Building Fund Receipts for 1962 were previously reported as $17,664, but this amount represented expenditures and this chart has adjusted the published report downward by $6,000 to reflect that this sum had been received in prior years.

ROLL OF COMMUNICANTS

The following is a chronological roll of communicant members compiled from the minutes of each meeting of the Session and verified by the rolls in each volume of the Sessional Record. This roll likely contains some inaccuracies because of the difficulty of reading many names now almost illegible. Married names have been added and corrections made in a few instances.

Prior to 1832

Jacob Coon
Thomas McNeely
Silas Cook
Josiah Inglis
John Sain
Joseph Welch
William F. Kelly
Mary Wilson
Margaret McNeely
Emily Chaffin
Jane Inglis
Mrs. J. Inglis
Sara Kelly
Rachel Hunter
Polly (Mary?) Wellman
Mary C. Jones
Rebeckah Riley
Livia C. Hall
Elener Welch
Elender Gibbs
Elvira Austin
Margaret Austin
Margaret Gaither
Mary Gaither
Nancy Clement
Mrs. B. Cheshire

1832

James Linn
Braxton Hunter
Basel G. Jones
James Austin
Samuel Frost
John Torrentine
Jesse Hendrix
James Foster
Jacob Cegraves
John Graves
Samuel Austin
James Boswell
Thomas Brown
Madison Rouzey
Abner Cook
Nancy Coon
Margaret Sain
Mrs. J. Linn
Hannah Hunter
Elizabeth Hunter
Polly Gaither
Mrs. Thomas Booe
Mrs. Brinegar
Mrs. March
Sara P. Jones
Jane Frost
Mrs. Torrentine
Mrs. Gabard
Nancy Graves
Mrs. J. Foster
Casinda Hendrix
Mrs. Cegraves
Catherine Gaither
Hannah Foster
Elizabeth McCulloh
Letia Nail
Jane Rice
Ann Lock
Mary Foster
Elizabeth Foster
Catherine Foster
Temperance Cheshire
Mrs. Bessant
Elizabeth Wellman
Margaret Brown
Emaline Rouzey
Margaret Pearson
Ann Miller
Sarah Gaither

1836

William Gabard
Absalom Knox
William McRorie
Stephen L. Howell

Isaac Witherspoon
R. E. Troy
Joishua Repult
Jesse Repult
Hiram Henry
Samuel Rosebrough
Andrew Setzer
Boon Frost
Hiram Holmes
Levi Leslie
William Bessant
W. C. Ramsey
John Goodson
Thomas Murdock
Abel Cowan
Sanford Waggoman
Spencer Hall
Robert A. Knox
Jane C. Knox
Elizabeth Nail
William Wright
Penelope Manola
Lydia Vaneton
Catherine Parnell
Elizabeth Parnell
Elizabeth L. Airy
Mary Ozment
Maria Parnell
Catherine Linn
Rebeckah Linn
Ann Witherspoon
Amanda Gaither
Susan Howell
Ann Repult
Margaret Repult
Jane Reynolds
Aley Setzer
Lucinda Frost
Isabela Repult
Lucinda Cegraves
Amanda McNeely
Catherine Parnell
Jane Bailey
Sara Bessant
Sara Lock
Emma C. Hall
Jemima Murdock
Mary Gibbs
Jane Waggoman

1852

Nancy Clement
Mary Clement
Emily Brown
Dovey J. Knox
Margaret J. Young
Mrs. Sara Emma Johnson
Mrs. E. Brown
Mrs. Sallie Brown Hall

1861

Thomas H. Gaither
R. F. Johnston
Willis Hall
James D. Frost
Camillus Lanier
Dr. M. T. Bell
Dr. Robert Galloway
A. A. Harbin
Robert W. Gibbs
Sara E. Kelly
Margaret Clement
Catherine Clement
Sarah C. Brown
Victoria Ann Johnson
Mrs. Bettie F. Gaither
Miss Mary Ellen Gaither (Woodruff)
Miss Sarah Eliza Gaither (Hampton)
Mrs. A. M. Johnston
Miss Mary D. Brown (Sanford)
Miss Jane Gaither (Woodruff)
Mrs. Fanny Galloway
Mrs. Jane E. Click
Mrs. C. M. Gibbs
Miss S. J. Gibbs
Miss C. S. Gibbs
Mrs. M. Margaret Carter
Mrs. Mary Hoskins

1869

Eugene Johnson
Dr. John Wilson
Major T. J. Brown
A. C. Kelly
J. L. Adams
L. G. Gaither
Thomas Patterson, Jr.
Thomas Patterson

Rufus D. Brown
Phillip Booe
John Gibbs
Thomas L. Kelly
Dr. W. L. Brown
Lemuel Gaither
Thomas B. Bailey
Richard Sterling
Mrs. Fanny Mumford
Miss Alice Brown
Miss T. Anna Gibbs
Miss E. L. Wright
Miss A. A. Wright
Mrs. Delphina Brown
Mrs. L. Cain
Miss Mamie B. Taylor
Mrs. Amanda Brown Adams (Bell)
Mrs. Mary E. Mumford
Mrs. Ann Patterson
Mrs. E. W. Bell
Miss Meekness Neely
Miss Jane Patterson
Mrs. Sarah Booe
Miss Sallie Booe
Mrs. Mary E. Brown
Mrs. Alice Brown
Mrs. Joanna Sterling
Mrs. M. P. Crawford
Miss Mattie T. M. Sterling (Kelly)

April 1, 1876

Miss Mary Caroline Johnson
Samuel S. Benson
Mrs. Nancy C. Benson
Mrs. Jane H. Sain
Alice F. Booe (Woodruff)
Mrs. R. D. Brown
Hattie H. Crawford
Ada Louise Crawford
Nellie Crawford
Sara Emma Johnson
James Monroe Johnson
Thomas Lanier Clingman
Mrs. Josephine Virginia Bailey
Ephraim Gaither
Thomas Dwight Crawford
James Franklin McCubbin
Thomas Boon
Marshall W. Bell
Mrs. Jessie Bailey
*Ada L. Cooper (record of letter of transfer only)
*Mrs. A. W. Ellis (record of letter of transfer only)
Maggie Lewis Kimbrough (Downum)
Richard Marion Sterling
Mattie G. Sterling
Emma Harbin Kimbrough (Meroney)
Sallie Dobie Hampton
Minnie Lee Crenshaw
Willie Lafayette Sanford
Ruth Booe
Eugenia Pickett Gaither
Nannie Young Burke (Herrick)
Charles Flynn Meroney
Miss Margaret Burke
Mrs. Sara Louise Gaither
Miss Janie Gaither Woodruff
Miss Essie Gaither (Byerly)
Lila Hamilton Bell (John)
Franklin Brown
Mrs. Addie R. Brown
Mrs. E. M. Dalton
Rosa Sterling (Smith)
Isabel Brown
Margaret R. Bell
Carrie Gaither (Jenkins)
E. L. Gaither
Hugh Brown
Rufus Brown Sanford
Sanford A. Woodruff
William H. Bailey
Thomas M. Young
Frank R. Brown
Miss Bessie Rich (Brinegar)
Casper Sain
Carrie Miller
Lizzie Lamar Crump
Marian Harrison Kelly (Lillard)
Emma Camille Brown
Sarah Bailey
Laura Sanford (Faucette)
Harriet E. Howard
Albert Young Kelly
Evelyn Buckingham Bailey

Edwin C. Sanford
Louise Woodruff (Kelly)
Charles G. Woodruff
Robert Gammon Rose
William T. Woodruff
Junius Bailey
Ruth Fitzgerald
Janie Gaither Woodruff
Mrs. Judith L. Stewart
Robert Rose
Mrs. Loula M. Fitzgerald
John B. Johnstone
Robert Woodruff
Miss Mollie Hall
Floyd Gaither
Laura Kelly
Maud Miller (Birdsall)
Anita Miller (Sherrill)
O. E. Crowson
Mrs. O. E. Crowson
Mrs. Florence C. Gaither
Miss Adelaide Gaither (Sanford)
P. S. Early
Mary Eliza Hall

1900

Mrs. Ella M. Woodruff
Mrs. Isabella Chatterton
Mrs. Sarah A. Kelly
Mrs. Gussie Johnstone
Mrs. Elizabeth A. Holton
Mary Louise Sanford (Larew)
John C. Sanford
Mrs. F. M. Allen
Sara Hall Gaither
Mary Fitzgerald
R. M. Gillis
Mrs. Maggie Miller
Sarah Miller (Perry)
Willie Miller
M. J. Holthouser
Mrs. M. J. Holthouser
Edwin Hall Woodruff
Richard Sterling Kelly
Sarah Agnes Kelly (Townsend)
Mrs. Onie Lee Brown
Mamie Holthouser (Blackwood)
Jane Hayden Gaither (Murray)
Jessie Holthouser (Lagle)
Tracy R. Walsh
Emily L. Walsh
T. J. Dotson
Mrs. T. J. Dotson
Robert N. Archibald
Mrs. Nellie A. Archibald
Mary Boyd Meroney (Morrow)
Miss Kittie J. Knox
Caro Virginia Miller (Sherrill)
Ruth Booe Miller
Dorothy Sophia Gaither (Morris)
Roy Holthouser
Margaret Downum Meroney (McNeill)
Doit Holthouser
Mrs. Henry J. Fornwalt
H. T. Brinegar
Dr. J. J. Stewart
Mrs. J. J. Stewart
Mrs. Ella Meroney Holthouser
Mrs. Grant Daniel
H. H. McKlown
Mrs. H. H. McKlown
Daisy Holthouser
Ruby Holthouser
Knox Johnstone
Charles Ernest Holthouser
B. O. Morris
Ola Moore Johnson
Elizabeth Woodruff (Patterson)
Helen Meroney (McBee)
Mrs. E. P. Bradley
Irvin Steele
Mrs. Irvin Steele
Miss Emma Mae Neely
Mrs. Hugh Sanford
Robert D. Poole
Mrs. R. D. Poole
Rufus Poole
Howard Poole
Florence Poole (Hollinsworth)
Nellie Poole (Kerr)
N. C. Long
Mrs. Beulah Todd Long
John J. Larew
Thomas Bailey Woodruff
Annie Holthouser (Marshall)
C. C. Sanford
Mrs. Lillian Sheek
George Arnette Sheek

Dorothy Adams Meroney (Ruth)
Nell(ie) R. Holthouser
Lash Gaither Sanford
R. B. Sanford, Jr.
Charles A. Jenkins, Jr.
Floyd Gaither Jenkins
Fannie Gregory Bradley (Blackwelder)
Jane Walker Bradley (Kuykendall)
Mildred Woodruff (Cherryholmes)
Mrs. Dorcas Benson
Jane Gaither Woodruff (Dwiggins)
Mrs. T. J. Caudell
Miss Laura Charles
Miss Sarah Katherine Meroney (Edwards)
Miss Sarah Rebecca Charles (Woodruff)
Barney Allison Benson
Adam Neely
Arthur Neely
Miss Marguerite Charles (Sanford)
Clyde H. Ijames
Mrs. Clyde Ijames
Marshall Sanford
Sanford Woodruff
Virginia Byerly (Stockard)
Dr. H. W. Harris
Mrs. H. W. Harris

1926

E. C. Morris
Sadie Hall Woodruff (Hendon, Taylor)
Adelaide Hayden Sanford (Sams)
Claudia Aileen Benson
Helen Fay Holthouser (Patner)
Laura Jane Charles
C. F. Parnell
Fronnie Olivia French
W. F. Robinson
Mrs. W. F. Robinson
Carroll Smith Johnstone
Mrs. Elizabeth Woodruff Patterson
Eleanor Woodruff (Frye)
Hugh Lagle
W. A. Killian
Mrs. W. A. Killian
W. S. Reid
Mrs. W. S. Reid
John Larew, Jr.
Walter L. Sherrill
Mrs. Walter L. Sherrill
Mrs. Wesley B. Brown
Miss Jimmie Lou Adams (Grubbs)
Miss Louise Adams (Hammer)
Miss Doris Lagle (Lingle)
Miss Pauline Daniels (Primm)
Mrs. Virginia Long Howell
Miss Virginia Adams (Waters)
Mrs. W. C. Cooper
Caroline Long Sanford
Jane Hayden Morris (Saunier)
Hugh S. Larew
John S. Sanford
Dr. W. R. Wilkins
Mrs. W. R. Wilkins
S. S. Short
Mrs. S. S. Short
Sam S. Short, Jr.
Frank Short
Henry Short
Carroll Hay, Jr.
Mrs. C. G. Hay
J. Lee Dwiggins
Charles Woodruff
Myrtle Mars (Tomlinson)
D. C. Rankin
Mrs. D. C. Rankin
W. H. Kimrey
Mrs. W. H. Kimrey
B. Y. Boyles
Mrs. B. Y. Boyles
Robert Franklin Larew
F. N. Shearouse
Mrs. F. N. Shearouse
Mrs. Sanford Woodruff
Catherine Gibson
Dorothy Gibson
Walter Harbin
James Hay
Samuel Hay
Carroll Johnstone (Crowell)

Carolyn Lagle (Matthews)
Louise Meroney (Walters)
Addrie Mars
C. C. Sanford
E. C. Sanford, Jr.
Mabel Short (Jones)
N. L. Shearouse
Andrew Lagle
Dolan Snider
Mrs. Dolan Snider
E. E. Gibson
Mrs. E. E. Gibson
Joe Patner
Paul Blackwelder
Miss Billy Ammons (Petrie)
D. K. Clodfelter
Mrs. D. K. Clodfelter
James Evans
Mrs. James Evans
Miss Sarah Meroney
Miss Dorothy Hay
Mrs. Weymouth Vestal
Mrs. Milton Clement (Smith)
Mrs. Paul Beaver
Dave Montgomery
Mrs. Dave Montgomery
W. B. LeGrand
Mrs. W. B. LeGrand
Clara Elizabeth Cooper
Dorothy Morris (Horn)
Mrs. John A. McMurray
W. J. Keith
Lee Lyerly
Mrs. Lee Lyerly
Robert Lyerly
John Johnstone
Betsy Short
Ruby Charles
Mildred Charles
Margaret Charles
Rosalie Potts
Annie Bell Potts
W. B. Le Grand, Jr.
Louise Charles (Campbell)
Jesse Anderson
J. F. Lowrance
Mrs. J. F. Lowrance
Tommie LeGrand
Mary Sue Rankin (Lane)
Roxie Geraldine Johnson
D. J. Mando
Mrs. D. J. Mando
John Durham
T. L. Junker
Mrs. T. L. Junker
Miss Frankie Junker (Long)
Mrs. John Durham
Paul Grubbs
Jane Robinson (Clark)
Betty Evans (Smith)
Donna Lee Anderson
June Lashmit
Jimmy Taylor
Edwin Waters
Mrs. Robert King
William Dryden
Mrs. William Dryden
Norris Frye
Mrs. Norris Frye
Mrs. Lola Smith
Edwina Long (Clark)
Deanna Silverdis
Mary Annie Charles
Belleh Charles
Shirley Lagle
Shirley Shell (Harrington)
James Evans, Jr.
Gaither Sanford, Jr.
John H. Eidson
Mrs. John H. Eidson
Mary Jane Eidson (Kistler)
Dr. W. M. Long
H. M. Botteiger
Mrs. H. M. Botteiger
Frank Hendon
James Frye
Mrs. Oscar Beaver
Miss Opa Lashmit
William M. Long, Jr.
Ann Rankin
Martha Evans
Yoman Smith
Mrs. E. H. Gartrell
Dexter Byerly
Mrs. Dexter Byerly
Mrs. Everette Blackwood
Martha Waters (Skidmore)
Ann Taylor (Gillis)
Edgar Dickinson
Mrs. Edgar Dickinson

Dr. E. A. Eckerd
Mrs. E. A. Eckerd
Jason Branch
Mrs. Jason Branch
Harold Evans
Carman Smith
Sanford Frye
Mrs. Frank Short
Charles W. Phillips
Mrs. Charles W. Phillips
Charles B. Phillips
Mary Ellen Phillips (Wollam)
Mrs. Paul Richards
Mrs. Robert Lyerly
Mrs. Charles B. Phillips
Mrs. Clinard Howard
Mrs. Robert James
James W. Wall
Mrs. James W. Wall
Elgin Hendrix
Mrs. Elgin Hendrix
Alan Phillips
Lloyd Junker
Joan Jones (Williams)
Jackie Jones
Gail Hendrix
Mary Alice Boger
Mrs. Turner Ammons
Turner Ammons
Eugene Bowman
Mrs. Eugene Bowman
Mrs. Jim Smith
Bill Lowrance
Mrs. Bill Lowrance
Swain Wilkerson
Mrs. Swain Wilkerson
Larry Wilkerson
Ruth Graves Bessent
Bailey Dwiggins
Mollie Dwiggins
Paul Rickard
Mrs. Paul Rickard
Louise Blackwelder (Sanford)
Sadie Woodruff Hendon
Clinard Howard, Jr.
Brady McDaniel
Adelaide Sanford
Judith Ann Taylor
Richard Taylor
Linda Mae Woodruff
Phyllis Woodruff
Mrs. Cora Taylor
Bill McClamrock
Mrs. Bill McClamrock
Tyler Looney
Mrs. Tyler Looney
Mrs. L. E. Richardson
Bobby Richardson
Donald Richardson
Mrs. Constance Silverdis
Frank Hardin
Frank S. Brown
Mrs. Frank S. Brown
Mrs. M. Campbell
Paul Johnson
Mrs. Paul Johnson
Alice Faye Lowery
Jimmy Lookabill
Joe Jones
Mrs. Joe Jones
Dr. Prentiss E. Parker
Mrs. Prentiss E. Parker
W. E. Alexander
Mrs. W. E. Alexander
P. C. Grubbs, Jr.
Clara Howard (Mason)
Luther Long
Ann Blackwood
Angeline Allen (Shore)
Margaret Pendry
Ted Everest
Mrs. Ted Everest
Glenn Everest
Patsy Everest
Mrs. Andrew Lagle
James Essic
Mrs. James Essic
Jack Cecil
Mrs. Jack Cecil
Robert Stutts
Mrs. Robert Stutts
Jimmy Dickinson

Mary Virginia Waters (Foster)
Kay Matthews (Ginther)
Donald Jones
Alma Branham
Tom Collins
Mrs. Tom Collins
Frank Gillian
Mrs. Frank Gillian
Jane Partin (Cartner)
Sharon Partin (Perry)
Hugh Partin
Ann Hammond Long
(Mrs. Wm. F.)
Mrs. D. F. Stillwell
Cornelius Boon
Roy Carter
Mrs. Roy Carter
James Essic, Jr.
Jane Mando
Ann Cassel Dickinson
Tony Lyerly
William (Bill) Junker
Clifford Beaver
Martha James
Amanda Fraylick
Jerry Sue Evans
Mrs. Fred Fraylick
Robert Wallace
Mrs. Robert Wallace
Charlie Johnson
Mrs. Charlie Johnson
Fred Fraylick
Raymond Skidmore
Mrs. Germaine Wellman
Mrs. Harley Howell
Edith Shell (Leslie)
Dorothy Shell
John Orr
Mrs. John Orr
Caroline Long Sanford
Cynthia Gail Johnson
Jennifer Jones
Vivian Allen
Eugene James
Gary Dean Allen
Joe Jones, Jr.
Clay McCluskey
Mrs. Clay McCluskey
Dr. Clyde Young
Mrs. Clyde Young
Jack Ward
Mrs. Jack Ward
Mrs. John Adams
Johnny Howard
Larry Reynolds
W. B. Penninger
Merideth Penniger
Shirley Wood
Nancy Grubbs
Martha Howard
Judy Phipps
Edward E. Goodwin
Mrs. Edward E. Goodwin
A. J. Jackson
Mrs. A. J. Jackson
Mrs. Sam S. Short, Jr.
Mrs. E. C. Sanford, Jr.
William Richardson
Mrs. William Richardson
Mrs. Jimmy Lookabill
Frank Smith
Mary Ellen Essic
Neil Essic
Adeline Short
Charles McCoy
Mrs. Charles McCoy
John F. Long
Wayne Smith
William J. Clark
Mrs. William J. Clark
Alton Smith Carter
David Warren Cecil
Camille Eckerd
Michael Holcomb
Grover Watson Lowery
Josephy Anthony Mando
Mrs. Mary Nell Holman
Linda Holman
Flake S. Sowers
Mrs. Flake S. Sowers
Mrs. Mary Harper Ratchford
James Edward Ratchford, Jr.
Martha Jane Ratchford
Robert Harper Ratchford
William Patrick Cecil

Marsha Ann Patner
Dr. James E. Andrews
Mrs. Margaret Moses Andrews
Barbara Jean Beaver
Rober Keith Allen
James Harry McCoy
George Russell Smith
Richard Dean James
Thomas Edward McCoy
John S. Sanford, Jr.
Gary Steven Johnson
Kenneth Wayne Mabe
Barry Lee McCoy
Martha Sue Stewart
Rober Gaston Allen
Mrs. Estelle Boger Allen
Mrs. Ellen Allen Mabe
Mrs. Cyrette Holliday Sanford

NEGRO MEMBERS 1832-1866

Prior to 1832

Silvy Holeman
Vina Gaither (of Gassoway)
Esther Smoote

1832-1839

Sarah Hunter
Phebe Inglis
Nancy Austin
Betty McNeely
Sarah Gaither
Peter McNeely
Toney McNeely
Daniel Clement
Mary Sain
Amey McNeely

1840-1849

John Holeman
Polly Holeman
Ann McNeely
Reuben Gaither of G.
Tony H. McNeely
Charles Martin
Henry Setzer
Milly Miller
Pleasant Miller
Isham Miller
Martin McRorie
Lucy Clement
Catherine Clement
Phillip Kelly
Martin Clement
Cato of Judge Pearson
Orange Clement
Clarissa Clement
Malinda Clement
Hariet Martin
Ann Kelly
Milly Kelly
Andrew Howell
Joseph Setzer
Jack Gaither
Sarah Miller
Nelle Clement
Winny Clement

1850-1859

Hagar Clement
Madison Setzer

1860-1866

George Young
Maria Young
Ralph Brown
Aley Howell
Sarah Carter
Ann E. Fitzgerald
Ann Maria Johnson
Emeline Johnson
Jane Setzer
Martha Maria Brown
Merit Clement
Clarissa Clement
Emeline Bailey
Nelle Martin
Ab. Kelly
Henry Johnson
Ellen Clement
Mary Harbin

1832

Rev. Wm. A. Hall's child
three children of Wm. F. Kelly
infants of Josiah Inglis
infants of James Linn
infants of James Boswell
infants of Joseph Welch
2 children of Catherine Gaither
infants of John W. Torrentine
infants of John Sain
2 children of Thomas Brown
infants of Madison Rouzey
4 children of Jacob Cegraves
4 children of John Clement
Franklin Robinson Frost
Amma Maria Kelly
Almeda Gregg Hall
Elizabeth Linn
Richard Pearson Austin
James Dwight McNeely
James Armstrong Vaneton
infant son & daughter of John Cheshire
infant son of Andrew Setzer
Infants of: James Linn, Thomas Brown, Jacob Cegraves, Rich. Nail, E. Gaither, John Clement, John Cheshire, and Madison Rouzey
Infants of Wm. F. Kelly, R. M. Pearson, A. Knox, & W. Gabard
James Davidson Frost
Julia C. Hall
Rufus D. Brown
John A. Cheshire
Samuel Abner Kelly
Jacob Atwell Cegraves
Pelina Ann Linn
Melmouth Young Ozment
Lemuel Gassoway Gaither
Dovey Jane Knox
Sarah Catherine Brown

1840

Ellen Brent Pearson
Mary Emiline Torrentine
Wm. Frohock Kelly
Francis McNeely
Ebinezer Calvin Frost
Catherine Clement
Wiley Adam Clement
Wm. Henry Gaither
Leroy Davis Linn
Mary Emmer Howell
Martha Anderson Cegraves
Laura Matilda Gibbs
Margaret Loretta Nail
Lucy Jane Nail
Margaret Eliza Torentine
Allen Calvin Kelly
Milford Young Setzer
Milas Henry
Mary Eliz. Linn
Thomas Ervin Linn
James Franklin Linn
Samuel Alex. Knox
John Bailey Gaither
Eliza Elvira Gibbs
Mary Dovey Linn
Jane Maria Howell
Infant of Joseph Welch
John Hall Torentine
John A. Sain
Mary Denny Brown
Wm. Absalom Knox
Sara Emily Kelly
James K. Polk Nail
Jacob Anderson Cegraves
Wm. Gassoway Rosebrough
John Cicero Bessant
Martha Corina Linn
Joseph Bogle Howell
Julia Gibbs
Giles Gaither Gibbs
John Dickey N [ail]
James Franklin Clement
Wm. Kelly Howell
Thomas Hall Nail
Sara Elizabeth Gaither
George Milton Bessant
Wm. Kelly Gibbs

1850

Thomas Lemuel Kelly
Wm. Franklin Waggoman
Ephriam Lash Gaither
Thomas Andrew Setzer

Thomas Braxton Bailey
Susan Roxana Howell
Mary Ann Stafford Setzer
Martha Jane Gaither
Robt. Layfette Howell
Martha Christina Howell
Mary Cunningham Young
Minnie Lee Griffith
Ada Louise Crawford

1860

Thomas Edgar Brown
Thomas M. Young
Roena Martin Johnson
Thomas Dwight Crawford
Hattie Harrington Crawford
Jessie Gibbs Hoskins
James Franklin Johnston
Nellie Crawford
Marshall Wm. Bell
Frank Martin Bell
Richard Marion Sterling
Delphim Euphrasine Hall

1870

Geo. Thomas Brown
Bessie Hemphill Crawford
Rufus Brown
Willis Edward Hall
Rawley Galloway
Sophia Gibbs Brown
Maggie Lewis Kimbrough
Emma Harbin Kimbrough
Wm. Lafayette Sanford
Thomas Franklin Sanford
Margaret C. Burk
Wm. Thomas Brown
Maggie Maud Brown
M. Bettie Brown
Mabel Adams Brown
Mattie Blanche Brown
Mary Susan Crawford

April 1, 1876

Emma Florence Brown
Eliza Hamilton Bell
Margaret Rutherford Bell
Mattie G. Sterling
Rosa Marshall Sterling
Mary Cornelia Johnson
Gertrude Katrina Brown
Rufus Brown Sanford
Charles Gaither Woodruff
Sara Lemon Bailey
Edwin Cowles Sanford
Marion Howison Kelly
Eveline Buckingham Bailey
Laura Sanford
John Gretter Sterling
Albert Young Kelly
Hugh Adam Sanford
Annie Hall Bailey
John Calvin Sanford
Mary Louise Sanford
Edwin Hall Woodruff
Richard Sterling Kelly
Sarah Agnes Kelly
Latta Craig Howard
Mary Ellen Howard
Bailey Reid Howard
Adelaide Marshall Gaither
Sara Hall Gaither
Jane Hayden Gaither
Dorothy Sophia Gaither

1900

Knox Johnstone
Daniel Pope Allen
Elizabeth Woodruff
Catherine Miller Woodruff
Thomas Bailey Woodruff
Irene Rebecca Dotson
Fannie Gregory Bradley
Mildred Woodruff
Lash Gaither Sanford
Jane Walker Bradley
Rufus Brown Sanford, Jr.
Jane Gaither Woodruff
Sanford A. Woodruff
Helen Fay Holthouser
Marshall Clement Sanford
Sadie Roy Long
Adelaide Hayden Sanford
Edward Pascal Bradley, Jr.
Clyde Ijames, Jr.
Geraldine Ijames
Louise Ijames
Norris Gifford Ijames
John J. Larew, Jr.
Hugh Sanford Larew

Wm. Clarence Patterson
Jane Hayden Morris
Robt. Franklin Larew
Carolyn Virginia Lagle
Andrew Lagle
Betsy Short
Elizabeth Carroll Johnstone
John Knox Johnstone
William Sanford
Lash Gaither Sanford, Jr.
Shirley Ann Lagle
Samuel Glenn Marshall
Wm. M. Long, Jr.
Martha Rose Waters
Samuel Edwin Waters
Mollie Jane Dwiggins
Margaret Ann Rankin
Jane Louise Blackwelder
Georgia Ann Marshall
Adelaide Sanford
Jane Mando
Rosemary Fry
David Rufus Fry
Clifford Beaver
Willard Marks Dryden
Ellen Gartrell

1950

Rebecca Marie Jones
Adeline Short
Joe Mando
Reta Jane Byerly
Nancy Grubbs
Tony Lyerly
Marsha Ann Patner
Richard Ammons
Wm. Stephen Ammons
Monica Rickard
Sanford Woodruff, Jr.
John Speight Sanford, Jr.
Frank Hancock Short, Jr.
Marie Annette Eckerd
Carolyn Patricia Looney
Michael Davis Short
Karen Denise McClamrock
Karl Brook Wollam
Joe Phillips
Nancy Claire Wall
James Grier Wall
Lelia Ann Essic
Verna Frye
Lewis Humphrey Richards
Thomas Preston Collins, Jr.
William Jackson Collins
Patsy Annette Short
Lawrence Dexter Byerly
John Fletcher Long, III
Alton Carter
Esther Carol Wall
Eva Lou Phillips
William McClamrock, Jr.
Violet Elizabeth Clark
Terry Johnson
Steven Johnson
William Fife Long, Jr.
Clyde Williams, Jr.
Hugh Lagle, III
Jack Clinton Howard
Linda Faye Howard
Marilyn Meade McCluskey
Gail Howell
Ricky Howell
Melissa Jerome Howell
Debra Faye Howell
Timmy Johnson
Debra Lynn Wallace
Jane Kathryn Clark
Jamie Stevenson Brown
James Phillip Lookabill
Marsha Le Due Stutts
Frances Caroline Sanford
Susan Todd Lagle
Dianna Lynne Richardson
David Samuel Richardson
William Lester Richardson
Rita Kay Richardson
Libby Ann Richardson
Harold Eugene Smith
Heather McCluskey
Brent Stanley Ward
Scott Edward Ward

JOPPA CEMETERY RECORDS

(Gravestones)

The following compilation was made up from several sources dating back some five decades. These included a 1917 partial list found in the Rowan County Public Library, a 1955 list compiled by Gordon Tomlinson, and a 1962 list compiled by Miss Flossie Martin and Mrs. Blanche Hanes Clement.

Adams, James L., Dec. 18, 1834—July 25, 1879

Allen, Lou E., wife of T. J. Allen, Nov. 2, 1863—Dec. 17, 1933

Allen, T. J., April 16, 1851—April 13, 1925

Angell, W. Brady, June 14, 1867—Nov. 21, 1947

Angell, Mary Ella Landreth, wife of W. Brady Angell, Sept. 28, 1868—March 29, 1952

Austin, Anna Mary, Our Aunt, Miss Anna Mary Austin, Nov. 22, 1803—Sept. 20, 1878

Austin, Thomas G. son of H. R. & E. Austin, Feb. 17, 1832— July 8, 1833, age 4 mo. 22 days

Austin, Sarah Elizabeth, daughter of H. R. & E. Austin, Nov. 12, 1845—Sept. 10, 1847, Age 1,9

Austin, Henry R., June 2, 1808—March 11, 1872

Austin, Elvira Gaither, wife of H. R. Austin, Dec. 6, 1810—Aug. 12, 1905

Austin, Jane Elvira, March 20, 1850—Dec. 1, 1923

Austin, James C., Sept. 5, 1835—April 22, 1894, Age 58,7,17

Austin, Barbara C., Feb. 8, 1842—Dec. 9, 1897, Age 55,10,1

Austin, Richard M., March 11, 1837—Aug. 14, 1895, Age 58,5,3

Austin, Ella A., Sept. 10, 1835—Feb. 1, 1923

Austin, M. M., July 25, 1813—Oct. 8, 1889

Austin, Eph A. "In memory of our soldier brother, Eph A. Austin, son of H. R. & Elvira Austin, a member of the 20th Regt. of Tennessee Volunteers, June 3, 1839—Nov. 28, 1861. A gallant soldier, a true patriot. His toil past, his work done."

Austin, Franklin M., son of H. R. & Elvira Austin died Dec. 3, 1858, age 22,8,12

Atwood, Rosie J., daughter of J. C. Atwood, Nov. 5, 1902, age 19,9,2

Bailey, Evelina B., wife of Phineas M. Bailey, born in South Hampton County, Va., Dec. 17, 1814—Aug. 26, 1883

Bailey, Phineas M., 1835—1899

Bailey, J. W., Dec. 27, 1852—July 20, 1912

Bailey, Sophronia M., Oct. 8, 1843—Dec. 24, 1924

Bell, Mary died Aug. 12 and Martha died Aug. 16, 1881, Children of M. T. & E. W. Bell

Bell, Eliza W., wife of Dr. M. T. Bell, Nov. 26, 1838—Sept. 18, 1883, age 44,9,22

Bell, Marshall T., born in Statesville May 6, 1833, died in Mocksville, Oct. 30, 1890, Surgeon C.S.A.

Bell, Frank Martin, Nov. 27, 1866—Nov. 28, 1924, Mocksville—Chicago

Bell, Margaret Rutherford, Died Feb. 21, 1951 (no stone)

Binkley, John W., Dec. 18, 1830—June 20, 1912, Age 81,6,2

Binkley, William Marvin, 1886—1940, age 53,8,20

Booe, Sallie A., wife of G. W. Booe, Aug. 7, 1848—April 29, 1875

Booe, William H., Dec. 2, 1872—Dec. 20, 1951

Booe, George W., June 30, 1841—April 5, 1930

Booe, Sallie A., His wife, Aug. 7, 1848—April 29, 1875

Booe, Mamie, infant daughter of G. W. & A. Booe, June 10, 1866

Booe (On the stone of Sallie A. Booe)
Jake and George, infant sons of G. W. & S. A. Booe, died April 19, 1867 in Mt. Holly, Union Co., Ark.

Boone, Squire, 69th year of life, 1765

Boone, Sarah, Died 1777, Aged 77

Brown, Lucy F., wife of C. S. Brown, July 30, 1858—Dec. 30, 1925
Brown, C. S., born May 11, 1854
Brown, Carley L., son of C. S. Brown and L. F. Brown, Oct. 6, 1883—June 15, 1884
Brown, James M., Jan. 14, 1893—Jan. 21, 1893
Brown, Dora L., daughter of C. S. & L. F. Brown, Aug. 8, 1891—June 16, 1892
Brown, Lizzie V. & Anna L. (twins) daughters of C. S. & L .F. Brown, 1894
Brown, Jacob S., son of C. S. & L. F. Brown, Sept. 7, 1886—Aug. 16, 1907
Brown, Beulah M., daughter of C. S. & L. F. Brown, May 10, 1898, March 10, 1899
Brown, Cornelia A., wife of D. H. Brown, June 3, 1823—March 6, 1910, age 86,9,3
Brown, Daniel H., Sept. 15, 1815—May 4, 1863, age 47,7,19, Husband of Cornelia Brown
Brown, Burton, June 17, 1825—Nov. 24, 1910
Brown, Hettie Catherine, wife of Burton Brown, March 28, 1827—May 21, 1912
Brown, John W., Dec. 17, 1858—Nov. 23, 1937
Brown, Kate (no stone and undertaker's mark obliterated)
Brown, Minnie Lafayette, daughter of W. L. & M. E. Brown, Nov. 11, 1864—Jan. 16, 1870
Brown, Mattie Blanche, daughter of W. L. & M. E. Brown, Aug. 8, 1873—Nov. 6, 1877
Brown, Infant son of W. L. & M. E. Brown, Oct. 1, 1874—Oct. 1, 1874
Brown, Amanda M., daughter of Thomas and Margaret Brown, wife of James L. Adam, wife of Dr. Marshall Bell, Sept. 30, 1835—July 29, 1917.
Brown, Margaret, wife of Thomas Brown, Jan. 5, 1809—Jan. 5, 1876, age 67 years
Brown, Thomas, Oct. 26, 1807—Jan. 5, 1881
Cain, Leonora S., wife of R. F. Cain, June 17, 1844—Feb. 22, 1872
Call, John Walter, son of H. R. and M. F. Call, Jan. 23, 1867—Dec. 23, 1888
Cartwright, Thomas L. Cartwright, 1860—1937
Cartwright, Sarah Carolyn, 1860—1918
Chatterton, Isabella S., wife of Stephen L. Chatterton, Oct. 14, 1820—Oct. 31, 1906
Clegg, Margaret, daughter of B. & T. L. Clegg, died July 19, 1851, age 9m, 5d
Clegg, Michael G., son of B. & T. L. Clegg, died 1847, Aug. 30,1, age 3y, 8m
Clegg, Harriet L., daughter of B. & T. L. Clegg, Dec. 18, 1854, age 6y, 3m
Coon, Susan, wife of J. F. Coon, Feb. 21, 1827—Sept. 7, 1909, age 82,6,16
Coon, J. F., Jan. 7, 1827—Dec. 30, 1906 age 79,11,23
Davis, Richard Wayne, infant son of R. W. & Marietta Davis, Nov. 2, 1932—Nov. 8, 1932
Deaver, Joshua, Aug. 8, 1842, aged 55 years
Deaver, Alexander Lillington, son of N. & A. B. Deaver, July 19, 1853, age 11m, 22d
Deaver, John Williams, son of N. & A. B. Deaver, June 9, 1854, age 7,11,14
Deaver, Alexander, son of Joshua and Rebecca Deaver, March 1, 1828—March 21, 1861, 33 years, 20 days
Dotson, Dorothea Isabell, daughter of T. J. & N. M. Dotson, May 1, 1909—July 15, 1909
Dula, Sidney A., May 20, 1843—Nov. 7, 1902
Dula, Jane Foster, his wife, March 27, 1854—Sept. 20, 1927
Dula, Albert, Little Albert Dula, Oct. 1, 1885—Feb. 26, 1890, 4,4,25
Dula, Janie, 1890—1961
Dula, Minnie Louise, 1893-1957
Ellis, Sarah, Dec. 19, 1729—May 22, 1795
Ellis, Evan, Feb. 8, 1726—Dec. 22, 1796
Frye, Rufus L., Sept. 24, 1885—Feb. 13, 1956
Frye, Mabel Cartwright, Nov. 20, 1892—
Gaither, Ephraim, Dec. 13, 1808—April 17, 1889, age 80,4,4
Gaither, Sarah Hall, wife of Ephraim Gaither, Jan. 5, 1811—Jan. 14, 1884
Gaither, Nicholas, son of Walter and Elizabeth Gaither, July 19, 1816—Dec. 14, 1857, age 41,4,25
Gentle, Thomas, died July 15, 1815, aged 95 years

Gibbs, Elisha, Dec. 12, 1796—Dec. 16, 1869, age 73 years, 4 days
Gibbs, Ellen Gaither, consort of Elisha Gibbs, July 25, 1807—Jan. 5, 1857, age 49,5,10
Griffin, William T., Aug. 13, 1828—Sept. 4, 1888
Griffin, Marie L. Call, his wife, Jan. 1, 1835—Feb. 26, 1922
Griffin, Mary C., daughter of William & M. L. Griffin, died July 18, 1857, age 3,7,18
Griffin, Charles H., son of William & M. L. Griffin, Feb. 10, 1856—Feb. 4, 1877
Griffith, Mary E., wife of Robert Griffith, Oct. 3, 1830—Jan. 25, 1855
Griffith, Daniel B., son of the above parents, Dec. 2, 1854—March 24, 1855
Griffith, Martha A., wife of Robert Grifffith, Dec. 24, 1838—Jan. 22, 1857, age 18,28, Her infant sleeps with her
Graves, B. Franklin, Jan. 25, 1891—Oct., 1956
Graves, Marie Viola Vickers, wife of B. Franklin Graves, Aug. 20, 1898
Hall, Julia C., daughter of Rev. Wm. A. Hall & L. C. Hall, Aug. 21, 1844, age 6 years, 10 months
Hall, Nettleson S., infant son of Rev. Wm. A. & L. C. Hall, Aug. 16, 1851, age 5m, 18days
Harbin, Elizabeth consort of Caswell Harbin, Feb. 18, 1805—Dec. 26, 1830, age 25,10,8
Harbin, A. A., Dec. 23, 1830—Oct. 24, 1905
Harbin, Emma J., wife of A. A. Harbin, May 8, 1833—June 30, 1901
Hendon, J. Frank, Jan. 10, 1913—Jan. 1, 1952
Hendren, L. T. Rev., 1850—1913
Hendren, Mary E., wife of Rev. L. T. Hendren, March 23, 1847—June 5, 1912
Hendren, Seperarl M., daughter of L. T. & M. E. Hendren, Feb. 26, 1882—May 15, 1894
Hendren, Wiley L., April 15, 1907—Aug. 30, 1912
Hendren, Mrs. Joseph, Jan. 3, 1946, aged 77
Hendricks, Jesse, died Dec. 8, 1843
Hendricks, Elizabeth, his wife, died Sept. 6, 1843
Hendricks, Lillian Victoria, June 26, 1855—April 8, 1940
Hendricks, Jesse, Nov. 22, 1822—July 9, 1892, aged 69,7,17
Hendron, Hall Denton, 1873—1929
Henley, R. B., April 16, 1856—Oct. 25, 1930
Henley, Addison, Oct. 7, 1825—April 7, 1896, aged 70, 6m
Henley, Turissa, wife of A. Henley, Jan. 15, 1824—Jan., 1885
Holman, Catherine Henley, June 17, 1852—Aug. 3, 1929
Hoots, Henry W., Feb. 11, 1871—April 9, 1931
Hoots, Mary E. Atwood, his wife, July 25, 1877
Hoots, Nettie Joice, June 18, 1904—Jan. 1, 1929
Hoots, William Hobart Sr., husband, Sept. 20, 1897—June 18, 1961
Hoots, Grace E. Foster wife, Sept. 17, 1895—
Hoots, Edith F., daughter, March 30, 1918—Sept. 6, 1955
Howard, Mary, daughter of W. G. & Amanda Howard, Feb. 1, 1860—Jan. 14, 1864
Inglis, Alexander, died December 20, 1796, age 48
Johnson, Rebekah, Nov. 1, 1771, aged 39, Tender wife, loving parent, kind mother, indulgent friend
Johnston, Anna Maria, wife of R. F. Johnston, daughter of W. F. and S. A. Kelly, Aug. 26, 1834—Feb. 8, 1871
Johnston, Wm. Kelly, son of R. F. and A. M. Johnston, Oct. 5, 1854, aged 1 yr, 3 m
Johnston, Nicholas Y., son of R. F. and A. M. Johnston, May 12, 1857, aged 1 yr., 10 m.
Jones, Col. Joseph B. Jones, Nov. 11, 1826—Jan. 13, 1860 33,2,2
Jones, William B., son of Basil G. & Mary Jones, May 6, 1831—May 13, 1887, age 56 years, 7 days
Jones, Polly B., wife of Col. B. G. Jones, Feb. 11, 1800—March 23, 1899
Jones, Col. Basil Jones
Here lies last mortal remains of Col. Basil Jones and his infant son, Thomas Young. Second son of Major Issac Jones, who departed this life Oct. 15, 1841 in the 50th year of his age.

Jones, Thomas C. Esq., eldest son of Major Isaac Jones, May 14, 1843, 54 yrs.

Jones, Elizabeth E Hodgens, wife of Thomas C. Jones, March 18, 1793—Jan. 30, 1860

Jones, John E., July 28, 1864—Feb. 28, 1914

Jones, Mrs. Ellen, wife of Major Isaac Jones and daughter of Col. Basil Gaither, July 7, 1769—Oct. 12, 1825, 56 years of age

Jones, Major Isaac, born Prince George County, Maryland, Feb. 1, 1756—Jan. 14, 1801

Jones, Martha F., daughter of B. G. & Polly B. Jones, Apr. 8, 1840—Feb. 16, 1908, 67,10,8

Jones, Emily E., Oct. 21, 1837—Dec. 21, 1910, Age 73y, 2m

Kelly, Elva, May 29, 1879—

Kelly, Mary, March 17, 1876—Jan. 24, 1961

Kelly, William, son of Jas. A. and M. E. Kelly, June 22, 1877—July 31, 1877

Kelly, James Franklin, son of J. A. & M. E. Kelly, Nov. 17, 1874—July 14, 1899

Kelly, Mary Elizabeth Austin, wife of J. A. Kelly, Jan. 4, 1842—Oct. 6, 1930

Kelly, James Addison, Sept. 9, 1832—Feb. 17 1901

Kelly, John Austin, Oct. 6, 1881—March 9, 1948

Kelly, Colonel W. F., who died Dec. 29, 1848, aged 52 years

Col. Kelly was of Scotch descent, a gentleman of the old school, firm in his purpose, calm, temperate and conscientious to a remarkable degree. He was exemplary member of the Presbyterian Church. He loved the church of his forefathers, revered and practiced her instructions, catechising his family, daily read the scriptures, and praying with them. He being dead, yet speaketh for his example uniformly said, "Come let us go up to the house of the Lord". Reader go and do thou likewise.

Kelly, Sara A., wife of Col. Wm. F. Kelly, Jan. 26, 1807—Oct. 7, 1898, age 91,8,11

Kelly, Sarah Emily, Nov. 27, 1844—May 27, 1940

Kelly, Dr. N. Y., son of Wm. F. & S. A. Kelly, Dec. 21, 1854, aged 23,11,12

Kelly, Anna Maria, daughter of W. F. & S. A. Kelly, wife of R. F. Johnston, Aug. 26, 1834—Feb. 8, 1871

Kelly, Laura Bryan, April 29, 1879—July 16, 1931

Kelly, Leila Imojine Bryan, wife of W. F. Kelly, Feb. 12, 1853—May 21, 1935

Kelly, Capt. William Frohock, June 6, 1837—March 11, 1900

Kelly, Albert Calvin, Dec. 10, 1840—Oct. 11 1918

Kelly, Thomas L., May 25, 1849—Jan. 13, 1926 76,7,18

Kelly, Mattie T. wife of T. L. Kelly, Aug. 21, 1858—June 2, 1898, 39,9,19

Kelly Robert Pearson June 8, 1894—Aug. 26, 1943

Kelly, Sallie Chatterton, wife of T. L. Kelly, Feb. 12, 1859—Nov. 4, 1922

Kimbrough, John A., 1839—1871 and wife Sarah C. Brown, 1840—1917

Kimball, Till H., wife of J. R. Kimball, Sept. 2, 1852—Aug. 23 1886

Lanier, Dr. C. V., April 5, 1816—April 2 1872

Lanier, Mary I., Sept. 24, 1842—Aug. 26, 1862

Lanier, Harriet Speed, wife of Dr. C. V. Lanier, May 30, 1816—Nov. 19, 1873

Larew, John J., Sept. 17 1888—Sept. 23 1943

Larew, Infant son of John and Mary Larew, Aug. 15, 1924

Latham, William H. C., son of J. & C. Latham, died June 21, 1854, age 23,5,10

Latham, Sarah Frances, daughter of James & Cassander Latham died Oct. 8, 1851, age 3,5,16

Lewis, Sarah, died Aug. 2, 1790, 16 months

Luckey Samuel, 1825, died Aug. 27

McGuire, John, May 1, 1860—July 5, 1861

McGuire, Cora, May 1, 1862—April 6 1864

McGuire, William Albert, April 7, 1869—Dec. 1, 1874

McGuire, Dr. James, April 29, 1829—Aug. 21, 1909

McGuire, Jane E., wife of James McGuire, May 26, 1833—May 26, 1883

McGuire, Mary Ellen, March 21 1867—March 24 1885

McGuire, James, Sept. 24, 1864—May 4, 1915, aged 50,7,10

McNeill, Robert Strange, April 3, 1886—Feb. 27, 1954

March, Alice Virginia, daughter of W. B. & M. M. March, Sept. 27, 1845—Sept. 29, 1879

March, Col. William Booe was sheriff and senator from this County March 22, 1819—Sept. 30, 1897
His wife: Mary Maria Gaither, June 22, 1822—Jan. 14, 1847

Martin, Martha Williams Kerr, wife of Dr. J. F. Martin, daughter of Rev. John Kerr and wife Elizabeth Williams Kerr, March 22, 1813—Nov. 24, 1875

Martin, James Franklin, M.D., son of Hugh and Elizabeth Beckham Martin, Jan. 8, 1798—May 8, 1871

Maxwell, Martha, July 25, 1789, her age 58

Meroney, Charles Flynn, Aug. 15, 1867—Sept. 1 1953

Meroney, Emma Kimbrough, Sept. 6, 1870—Aug. 28, 1953

Meroney, Phillip Lee, Jan. 24, 1855—Aug. 19, 1923

Meroney Margaret E. Brown, wife of P. L. Meroney, Dec. 22, 1849—May 30, 1915

Meroney, Margaret L., June 7, 1841—May 9, 1917

Meroney, Bessie Lee, daughter of P. L. & M. E. Meroney, July 10, 1886—Dec. 1, 1888

Morgan, Lydia, Dept. Feb. 19, 1772 in the forty-six year of her age.

Moss, Adolphus A., 1819—1880

Moss, Louisa Caroline, 1822—1904

Moss, Augusta Elizabeth, 1850—1873

Moss, Mary Lenora, 1854—1882

Moss, Lelia Bell, 1857—1876

Moss, Walter Beauregard, 1860—1882

Otrich, William, Aug. 4, 1792—Nov. 1, 1860

Otrich, Margaret E., his wife, June 14, 1789—June 29, 1866
"I place this simple stone to mark the place where my dear parents lie."
B. Green

Parker, Laurence F. (Masonic emblem on stone) My husband. In memory of Laurence F. Parker, son of T. S. & E. Parker. May 29, 1833—March 24, 1863

Parnell, Dorse A., March 7, 1878—Aug. 7, 1944

Parnell, Eliza E. Bailey, wife of J. T. Parnell, May 7, 1849—Aug. 7, 1926

Parnell, Benjamin, July 6, 1828—June 14, 1899

Parnell, John H., June 17, 1849—Oct. 7, 1921

Parnell, Willis H., Feb. 14, 1874—May 15, 1919 ;

Parnell, John H., Mar. 4, 1883—Feb. 10, 1940

Parnell, Susanna E., wife of Benjamin Parnell, Aug. 25, 1825—March 11, 1891

Pass, Edward Holloway, Oct. 18, 1827—March 29, 1906

Pass, Mary Womack, July 4, 1849—March 18, 1925

Pass, James C., son of E. H. & M. E. Pass, Jan. 25, 1883—Mar. 9, 1901, 18,1,14

Pass, Edna R., daughter of E. H. & M. E. Pass Oct. 9, 1874—Sept. 1, 1889, age 14,10,22

Pass, Viola Sarah, daughter of E. H. & M. E. Pass, November 20, 1871—July 8, 1873

Pass, Little Mamie, Nov. 22, 1876—Jan. 9, 1877

Pass, Elizabeth F., wife of E. H. Pass (no date) aged 23,2,9

Powers, Annie Givson, daughter of Hiram Powers, 1841—1919

Railsback, Elizabeth, Oct. 3, 1756—Apr. 26, 1793 (A stone by E. Railsback, all of top broken off, illegible letters, except "departed this life—1787")

Randolph, Edward F., died Jan. 29, 1827, age 36 years, 20 days

Richardson, Mrs. Sallie J., wife of John H. Richardson, born in Mocksville, N. C., Sept. 13, 1844. Died in Elkin, N. C., Dec. 14, 1887, aged 43 yrs., 3 mo., 1 day

Jess A. Richardson, Nov. 28 1815—Dec. 3, 1843, aged 28 yrs., 3 days

Ratledge, Thomas H., Feb. 18, 1852—Nov. 13, 1923

Ratledge, Isabella J., wife of Thomas H. Ratledge, Mar. 28, 1857—June 8, 1938

Ratledge, Benjamin Atwood, Apr. 19, 1921—May 7, 1921

Ratledge, Benjamin G., Dec. 31, 1888—Feb. 16, 1923

Ratledge, Bobbie, July 7, 1920—Jan. 9, 1934

Reynolds, Laura C., wife of Reuben Reynolds, and daughter of Amos B. Sanford, Aug. 2, 1827—May 6, 1848

Reynolds, Hugh Sanford, son of R. & L. C. Reynolds, April 28, 1848—June 9, 1848

Robertson, Jennie Belle, Nov. 10, 1855 (no date of death)

Sanford, Calvin Cowles, son of A. B. & Mary L. Sanford, Oct. 15, 1843—Mar. 6, 1929

Sanford, William L., son of C. C. & Mary Sanford, Nov. 8, 1872—Aug. 18, 1920

Sanford, Hugh Adams, Aug. 24, 1883—Mar. 29, 1938

Sanford, Marjorie Gelder, Sept. 6, 1890—Sept. 30, 1951

Sanford, Adelaide Gaither, Dec. 12, 1881—Nov. 27, 1943

Sanford, Edwin C., son of Calvin C. & Mary D. Sanford, Feb. 17, 1879—Aug. 15, 1952

Sanford, Mary D., daughter of Thomas and Margaret Brown, wife of Calvin C. Sanford, Feb. 21, 1844—July 5, 1909

Seagraves, J. F., Mar. 15, 1830—Dec. 1, 1861, 31,8,17

Shoofe, Annie, wife of Jacob Shoofe, Mar. 20 1803—July 3 1866, 63 y., 16 days

Smith, James, Sr. (no dates)

Smith, James Henry, Nov. 30, 1868—Jan. 6, 1947

Smith, Margaret Meroney, wife of James H. Smith, Sept. 14, 1879—July 12, 1943

Smith, ... Sacred to the memory of Lewis Smith Sen.

Smith, James, died Apr. 9, 1826, age 63

Smith, Joanna, died July, 1827, aged 62 years
As a neighbor Mrs. Smith was kind and generous. As a Christian ardently devoted to her master's cause, loving well the people and worship of God. Her last end was peace. Great peace have they that love thy law. Following the example of her husband, this pious female left at her death a part of her estate $600 to the church in which she was a member.

Smoot, Maude E., Mar. 10, 1879—Apr. 17, 1917

Sprouse, Dr. Robert, born Patrick Co., Va., Sept. 2, 1810—June 22, 1867

Sterling, Richard, Oct. 3, 1883 in the 72 years old

Stockton, John F. A., son of John A. and Mary E. Stockton, Apr. 29, 1858, 11,3,11

Swink, R. Lee, Dec. 13, 1872—Apr. 13, 1932

Swink, Lessie Dula, June 4, 1887—Dec. 7, 1953

Taylor, John Nathan, June 1, 1851, died Nov. 26, 1851, aged 5m, 2d

Taylor, Martha Jane, mother, June 30 1854—Feb. 14 1930

Taylor, J. W., Apr. 15, 1856—Apr. 30, 1922

Taylor, Lydia M., May 15, 1834—May 15, 1896, age 62 years

Taylor, W. M., Apr. 23, 1832—June 16, 1908, age 76,1,23

Taylor, Mariana B., daughter of G. G. & M. S. Taylor, born in Petersburg, Va., Oct. 13, 1847—July 14, 1875

Travillion, Nancy Williams, consort of Nelson Travillion, Mar. 30, 1834
A virtuous wife, a mother kind with pious philantropic mind. In duty, friendship, honor drew Charity surpassed by few. Oh mourner wipe your streaming eyes. For such Jehovah signified. Age 37 yrs., 18 days

Walker, Robert Lee, Sept. 15, 1871—Oct. 6, 1950

Walker, Mamie Green, wife of Robert Lee Walker, Feb. 14, 1877—Sept. 24, 1958

Walker, Pearl, daughter of R. L. & M. G. Walker, Jan. 28, 1900—Nov. 28, 1911, 11 yrs., 9 mo., 25 days

Walker, Robert S., son of R. L. & M. G. Walker, Oct. 24, 1911—Feb. 19, 1912, 3 mo. 25 days

Walker, Duke Kimbro, April 16, 1903

Walker, Ruth Garwood, Aug. 27, 1904—Sept. 3, 1958

Ward, Grady Nash, son of G. N. & E. K. Ward, June 11, 1922—April 22, 1923

Willcockson, Martha, Sept 9, age 30 years

Willcockson, Isaac, Sept 11, aged 42 years

Willcockson, ..., Oct. 11, 1769

Willcockson (probably), ... (small stone near other Willcockson stones, almost completely illegible)

Wilson, William W., Jan. 1, 1825—Apr. 2, 1910, age 85,3,1

Wilson, Mary M., wife of W. W. Wilson, Mar. 21, 1882, age 50,7,4

Wilson, Fanny M., daughter of W. W. & M. M. Wilson, June 21, 1861—Oct. 3, 1872

Wright, Josephine V., daughter of J. L. & M. M. Wright, April 2, 1862—June 1, 1865, age 3,2,1
Young, Margaret J., Nov. 24, 1824—Nov. 22, 1888
Young, Thomas Melmouth, 1860—1935 "having finished life's duties, the lover of little children sweetly rests."
Young, Maria T., wife of Thomas M. Young, died Oct. 25, 1838, age 17,8,2
Young, Mary Cunningham, daughter of Thomas M. & Margaret J. Young, June 4, 1854—Oct. 16, 1862
Youngs, Mrs. Edwina Habans, Jan. 7, 1963

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